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THE SENSE OF RESPONSIBILITY¹

In documents relating to the medieval universities, there frequently occurs the expression, "*universitas magistrorum et scholarium*." The university was an assemblage of persons. Buildings, equipment and other material adjuncts were of minor importance. At Bologna, Paris and Oxford, it was the whole body of teachers and students, clerics and laymen alike, that constituted the university. It was the gathering from many countries, of seekers after knowledge, that gave each center of learning the character of universality. What brought them together and organized them was the common purpose so plainly expressed in that other designation of the university as a "*studium generale*."

Nor is it otherwise today. With the multiplication of disciplines and the advance of each science, the outward aspects of the university have changed. The casual beholder is impressed by splendid structures in which libraries, laboratories and lecture halls are contained. He hears of munificent endowments and vast expenditures for the furtherance of knowledge and its wider diffusion. But for discerning minds the university is now, as it was in the Middle Ages, an assemblage of persons, of individuals, differing in origin, gift and desire, yet uniting for the achievement of a common aim.

So we gathered here, to resume or to begin our academic tasks, have, in one sense, purposes that are distinct, fields of study that diverge, offices and functions that are correlative yet not identical. What manner of bond shall unite us? What element is

¹ Discourse delivered by the Right Reverend Edward A. Pace, Vice Rector, at the opening of The Catholic University of America, September 26th, 1926.

there in our community of life and work that will secure us the freedom which intelligence demands, and none the less maintain among us those ordered relations which are essential to success?

At this time when another year with its possibilities and opportunities opens before us, such questions are pertinent for teacher and student no less than for those who are charged with administration. In this place where we are gathered, as a university, to join in the most solemn act of Catholic worship, and through the offering of the Holy Sacrifice to implore the blessing of God upon our efforts, it behooves us to seek an answer. Here and now, there is laid upon us a duty—the first duty of the year—for whose fulfilment we have need of God's light and assistance. For we are called upon to understand and fully appreciate that which is both the bond of our union and the foundation of all our duties.

We have in common our Catholic faith. It bids us, and enables us, to recognize in one Supreme Wisdom, eternal and true, the source of all truth, be it of Divine Revelation through the word of God or of that visible manifestation given us through the order of Nature. We are all alike children of the Catholic Church, bound in allegiance to the Vicar of Christ, its Visible Head, partaking of the same spiritual life from the same sacramental sources. We, teachers and students as well, are members of an organic whole whose vitality and usefulness in every part requires the exercise of authority and the observance of law. We are here to strive as of one mind for the acquisition and the advancement of knowledge and thereby for the progress of humanity. And, withdrawn though we be for a time from the pursuits in which the world at large is engaged, we are here to acquire those qualities and skills which will enable us to take our place in the affairs of mankind, to do somewhat better the things that are worth doing and, as citizens, to render higher service.

Now all these factors in our university experience, efficacious enough in themselves, will have their due influence and result on one condition. They are not of our making. We find them here as we find physical surroundings and material structures and the fellowship of others whose purpose is one with ours. All these factors—religion, knowledge, and civic obligation—presuppose and even demand a complement on our part—some inward

sense and attitude, some principle and steadfast basis of judgment and choice and action that will urge us continually to meet as best we can the obligations which we have accepted and to profit as fully as we can by the opportunities which our academic life sets before us.

Let us consider for a moment that later phase of experience which commonly is supposed to bring us in contact with the "realities" of life. A moment's reflection will lead those of us who have learned the lesson to acknowledge or rather to emphasize that life, so far as it has meaning or value, means responsibility and is of worth according to the measure in which that responsibility is realized, borne and discharged. For him who would really live, there is no option in this matter. Society is there when he comes upon the scene; and to be a member of society in any worthy sense is to be responsible. One may shirk the burden or shift it; but a man will do neither. One may dawdle or wallow or slink quite away; but in that case one does not live.

Now to bear responsibility in any form one has need of strength; and that strength must be proportioned to the weight of one's burden. You may have ability in the form of knowledge. You may be blessed with power of will and boundless courage, with confidence in yourselves, and the forcefulness that gives you mastery. But these will not suffice unless they be tempered and guided by a deeper quality of mind and heart. Even a clear perception of our action and its possible results will avail us little unless along with that insight there go a sense of responsibility.

Philosophers may talk as they will of Nature's inevitable course. They may convince themselves and try to convince the world that human behavior is as rigidly fixed and directed as the swing of atom or planet. But in the practical life which weaves about each and all of us its complex of social relations, such doctrines count for little. They absolve us from no responsibility; nor do they avail to excuse our deficiencies.

In our bodily ailments we seek out a physician reputed for skill. How far will we trust him if we detect in him symptoms of carelessness with respect to professional duty? For the defence of our rights we turn to one who is versed in the law and its practice. What hope will he inspire in us, what weight will he have in

any tribunal where justice is demanded, if it appear that he has no concern beyond his own gain or advantage? And of him who is charged with our spiritual interests, who is appointed to break for us the Bread of Eternal Life and lead us in the way of salvation—were it needful or even becoming to say aught as to the need of appreciating his sacred office and its serious obligation?

Let it rather be said once and for all that no man, be his talent or his education what it may, is justified in accepting any office or charge involving the welfare of others unless he have in his soul a deep and abiding sense of what he is undertaking and a settled resolve to accomplish it to the best of his ability. Whoever, without this sense, presumes to take over a position of trust in private or public life, does wrong. He dooms himself to failure where success was within his reach, and he blights with initial disgrace a career that would have led through service to honor.

It is useless to bewail the evils of our time unless we get at their real source. It is vain to enact laws and measures of reform if there be no willingness to accept and obey. Education itself will only result in expert criminality unless they who are educated have developed in themselves an appreciation of what they owe to their fellowmen.

Let none of us imagine that mere formal fulfilment of obligation will suffice. We indeed are responsible to society. There is an approval which we do well to seek and a condemnation which we should dread with a wholesome fear. But the sense of responsibility must be our individual and inward concern. It must spring from our love of the right and our hatred of the wrong. We are responsible to ourselves, and to our own conscience we must render account. And the accounting must be stricter as opportunity widens and as the obligations we assume grow in number and importance.

If conscience speak within us, we know that it speaks in the name of Him who made it part of our mental endowment. From our Creator we have received our talents, be they ten or five or one. To Him, therefore, we must give an account. He holds us responsible, and he demands that we hold ourselves responsible for the use we make of His manifold gifts. Not for the knowledge that we may acquire and not for the advantage alone

which it may bring—not even simply for the benefit of faith and its guidance are we indebted to God and hence responsible. For life itself and all that life, here and hereafter, implies, we have an account to render. This is our stewardship and our chief responsibility.

I have said that we are called on at this time to understand and appreciate the bond that unites us as members of the University. And now that duty, I trust, is clear. We have not only to take up our various tasks but to develop in our minds and hearts that sense of responsibility without which we can accomplish nothing in the way of genuine teaching or learning. It is a sense that must grow in us day by day, even as our responsibility grows. We cannot afford to postpone its cultivation. We cannot expect it to spring up on a sudden and mature at the close of our academic life. We are as creditors whose debt goes on compounding—to society, to conscience, to God; and our very first payment must be the recognition of our indebtedness.

Therefore, I ask you in the name of the University and for your own best interest, while you kneel before the altar of God, to seek His light and assistance that you may know the things for which you make yourselves responsible and have power to accomplish them, that with the deepening of your sense of responsibility there may come not present attainment only but the courage for new undertakings and greater.

If we look upon responsibility as a burden, let us not forget that the surest way to lighten it is found in prompt and complete fulfilment of each obligation. Delay makes it heavier. Carelessness doubles it. And conversely, if bravely and steadily met it loses, not its intrinsic import, but its difficulty and its irksomeness. It even becomes for him who bears it manfully a joy and a sense of achievement.

The bond of our union is also revealed. In the enterprise before us each has his share to perform—not as an isolated unit but in cooperation. And this will be more thorough and more effective when it springs from an abiding sense of our personal responsibility. Through such cooperation, in spirit and in deed, we shall overpass the limit of strict obligation and do generously the best that is in us, for God and the truth for Christ and for Country.

EDWARD A. PACE.

A SISTERS' COLLEGE IN ITALY

The announcement in the July Bulletin of the University of the Sacred Heart at Milan that there will be opened this fall an institution for the professional training of teaching Sisters, organically connected with this Catholic University, will be received with deepest interest by Catholics in this country. The new institution will be known as The Apostolic Institute of the Sacred Heart, "L'apostolico Istituto del S. Cuore," and its first session for Sisters will open on November first.

The foundation comes as the direct action of the Holy See, through the Sacred Congregation of Religious, empowering the Catholic University to extend its department of education so as to include this institution. It will, therefore, be a school of the University exclusively for religious teaching communities. The Holy Father, Pope Pius XI, has personally donated the necessary funds for the equipment of the Fogliani Castello which will be the home of the new college. This ancient and celebrated castle, situated a short distance from Piacenza, between Borgo San Donnino and Piacenza, at one time belonged to the Sforza family and of late years has been the home of the Duchess Clelia Fogliani Pallavicino. In spite of its antiquity, it is admirably adapted to the needs of the new institution. The main building contains spacious salons that may readily be converted into lecture halls and classrooms. In the group of buildings there is already a church; inner courts contain beautiful gardens and shaded walks, and the castle itself is surrounded by a wooded park.

The purpose of the Institute is to prepare Sisters for certification as secondary teachers. The instruction will be imparted by professors of the Catholic University of the Sacred Heart. The direction of the Institute will come entirely under the Trustees of the University, and it is expected that representatives of the teaching communities will be drawn from all parts of Italy, as it is also hoped that the generosity of the Catholics of Italy will guarantee the prosperity of this new institution. The academic year will extend from November first until June thirtieth. During the summer and fall the Institute will be used, as it was during this year, for courses of instruction open to

those associated with the various forms of Catholic social action in Italy. During the past summer, for example, from August second to seventh a course of lectures was given for the clergy identified with the promotion of Catholic social action in Italy. It was during this session, the inaugural social course at the Institute, that the new house was formally opened and blessed. More than sixty priests, gathered from all parts of Italy to participate in the Institute, assisted at the solemn ceremony. The Rev. Father Gemelli, Rector of the Catholic University, officiated in blessing the building and dedicating it to the various purposes of its apostolate. The energetic Rector, already known throughout the Catholic world for his marvelous work in the organization of the Catholic University of Milan, has been the moving force in the realization of this new Institute. The program for the priests' social week contains a number of conferences and lectures by Father Gemelli and each of the succeeding courses finds him invariably on the program.

Some idea of the service which this new Institute is destined to render the Church in Italy may be had from a glance at the various courses held there during the past summer. Following the first course which was open to priests only, there was given a course of lectures and instructions for elementary teachers. This course or institute, as we would call it, extended over ten days and was exclusively for women teachers. We learn that over eighty teachers attended, representing all parts of Italy. Ten lecturers are found on this program, the scope of which included subjects drawn from the History of Education, the Philosophy of Education, Methods and Educational Hygiene, an abundance and variety that could not fail to awaken interest and inspire zeal in Catholic teachers.

It is amazing to read of the plans for seven additional courses to be held at the Institute in rapid succession to the two mentioned above. These courses include sessions extending from three to ten days and are all intended for one aspect or another of Catholic social action. A course, for example, was planned for the new members of the Association of Italian Catholic Young Women identified with the Higher Council of Italian Catholic Women. Another course of ten days was planned for the preparation for social action by women identified with the Italian Catholic Women's Union. In addition there are courses

for Catholic Journalists in which for ten days the problems of the Catholic press are discussed by distinguished editors and publicists among whom are the editors of the *Osservatore Romano* and *Civiltà Cattolica*, and Giuseppe Tedeschi, publicist. There are also a social week for men of the diocese of Piacenza and a students' social week, bringing the activities of the Institute down to the end of September.

While awaiting further details as to the opening of the courses for the first academic year and the actual organization of this new Institute, which we hope to bring to the attention of our readers, it is safe to say that this establishment of a new school for the higher education of the teaching Sisters of Italy, favored with the blessing and the patronage of the Holy Father, is destined to enjoy the success which it merits and is sure to bring new strength to the educational forces of the Church in Italy.

PATRICK J. MCCORMICK.

EARLY ECCLESIASTICAL LITERATURE AND ITS IMPORTANCE TO CLASSICAL SCHOLARS¹

The question "What's in a name?" is usually a rhetorical question, concluded with the falling accent, as if the answer were in the asking. In the case of this paper's subject, a name—the adjectival part of it—is important, tragically important, I may add, since the sound of it a few decades ago was sufficient to drive humanists from the period of Latin and Greek literature it professed to represent, and the sound of it now is a signal for an indiscriminate inrushing to the literature of that same period, as if the excellent and commonplace in it were of equal literary appeal. This unhappy name or forename is "Medieval"—Medieval Latin; Medieval Greek—a very proper adjective in its place but in the misuse of it fashionable in the United States a very potent obstacle to American scholarly progress. Because of it a literature of power and beauty has been closed but to the innovating few, because of it vast stores of materials indispensable to the understanding of classical antiquity are generally unsuspected; and not by the way of a humorous anticlimax, let me add, because of it, at least indirectly, many desperate attempts at the Doctorate of Philosophy result in the monograph that is foolish or futile. The Renaissance left to after ages a love for the Greek and Latin classics. The Renaissance imposed on after ages its master-prejudice against all things medieval. The Renaissance did not condemn to its *Index Librorum* the Greek and Latin Fathers. In point of fact it cultivated the greater of them. But what the Renaissance and immediately succeeding times appreciated and cultivated as literature became labelled with the adjective the Renaissance abhorred. And that label has buried the Fathers in the prejudice against Medievalism until recently prevailing, and Medieval resurrection. They were banished before as having no connection with the culture of pagan Greece and Rome. They are embraced now as being part and parcel of what modern enthusiasts call Medieval. And while there is no protest here against

¹ Address delivered before the annual meeting of the Kentucky Classical Association, held at Nazareth, Kentucky, Nov. 5, 1926.

the enthusiasm for things Medieval nor attempted disparagement of the valuable studies in Medieval Greek and Latin now being made, this paper proposes to emphasize that from a literary standpoint the term "Medieval" does not fit the "Fathers" any more than admittedly it does from an historical standpoint; that from a literary standpoint the term "pagan," while obviously and utterly inadequate, is more appropriate despite the Biblical sources of the Fathers; that whatever name be ultimately found, it must make clear to classical scholars the close literary affiliation of the Fathers with their pagan predecessors and contemporaries rather than their religious association with their Christian descendants. And in pointing out these facts this paper implies the inevitable corollary that our knowledge of the pagan world contemporary with the Fathers falls short of its possibilities until the Fathers have given their testimony; and it implies the further corollary that the pursuit of this testimony offers to aspirants for the Doctorate of Philosophy an opportunity commensurate with their abilities, and rich in the training of research—an opportunity sorely needed by classical candidates for that degree. In this hope of a threefold service let us turn to our task.

I object to your application of "Medieval" to a certain period of literature in Greek and Latin, because the term hurts the period and hurts you. But before I can proceed to justify my objection, I must, as it were, set my own house in order. I have a nomenclature problem of my own. First of all, then, who are the "Fathers?" Chronologically the question is readily answered and has been answered many times. To the student of literature the predominance or tangible presence of the ancient classical culture practically disappears with St. Gregory the Great (d. 604); in the East it cannot be said to extend beyond the time of St. John of Damascus (d. 787). Indeed the Greek period were better concluded at the end of the Fifth century, for John Damascene is the only noteworthy name after the close of that century, and he was more of a compiler and organizer of what his predecessors had contributed than a fresh and original contributor himself. These time-limits to the period of the Fathers are generally accepted by students of Ancient Christian Literature, and historians of theology do not extend it beyond John Damascene.

Now the obvious name for this period is the "Patristic" age, and of the writers who form it, the "Fathers." But there are difficulties involved in the use of "Fathers and consequently of its derivative "Patristic." What is a "Father?" If you consult the theologians they will name four requirements, summed up by Adrian Fortescue² somewhat as follows:

1. He must be an author, whose works are still extant. Fathers are important, he says, because they are quoted as authorities in theology. They are all people who wrote works that we can quote. St. Anthony the Hermit, St. Lawrence, and St. Sebastian are not Fathers because they left no writings.

2. He must be a Catholic, who lived in communion with the Church, whose writings are correct and orthodox. Apollinaris of Laodicea (died c. 390) and Tertullian (d. 240) were learned and prolific authors, but they are not Fathers because they were heretics.

3. A father is a person of eminent sanctity as well as learning. The title "father" includes and involves the title of saint, so Clement of Alexandria (d. 217) and Origen (d. 254) are not strictly fathers, because they are not saints.

4. Antiquity. The fathers are the great authorities for ancient tradition. They are the witnesses of the faith in earlier times. The age of the fathers begins at once after that of the Apostles.

While Adrian Fortescue recognizes the difficulty of establishing the end of this period, he does so exactly as we have done above. The fathers end when the Middle Ages begin, he says, although there is no clear line of division here.

Of these four conditions the student of literature can accept only two: the first, that the authors' works be extant, and the last, that he belong to antiquity. As for the remaining two conditions there are unfortunately a number of authors who are not in all points orthodox, and a number certainly not eminent for sanctity, whose works nevertheless on the score of interest and content certainly belong to the period, and whose literary excellence certainly adds lustre to it. To cast them out because of their theological shortcomings alone would be to introduce a religious test into what is purely literary criticism. Yet to accept them as Fathers is obviously inappropriate precisely

²The Greek Fathers, p. VII.

because of their theological shortcomings, for only in a very extended use of the term are heretics "parents of Christian thought and belief and life." As students of literature, then, we are forced to include them among those whom the theologians acknowledge as "Fathers," but at the same time to look for a term that will do service for all. Here a mighty tradition is against us, a word short and appealing in its very sound and so long resident in the speech of Christian lands that it occupies the field by title of easement, to use a legal term. And whereas we cast aside the word "Medieval," since it is utterly indefensible and since those strangers to the period have not bestirred themselves enough even to coin a traditional nomenclature corresponding to their prejudices, the respectable antiquity, partial truth, and wide acceptance of the word "Fathers" are a force to be reckoned with by those not insensible to the charge of pedantry. But the term must go, not only because of the internal difficulties it harbors when applied to the period above defined, but also because of the confusion it begets from other connections.

The term "Fathers" is often used with even greater restrictions than those just mentioned; e. g., the Apostolic Fathers, the immediate disciples of the Apostles, all of whom wrote in Greek, and whose age ends with the year 150; the Apologists, those fathers, who during the time of persecution wrote apologies of the Christian faith against Jews and pagans, and whose period ends with the accession of Constantine (323); then the so-called Great Fathers, who wrote against the heresies of the fourth and fifth centuries; and the Eastern Fathers, chiefly Syrian, with whom may be classed all who wrote in an eastern language.

The term "Fathers" and its associate terms, like the word "Medieval," have been also used with extreme laxity. Thus Abbé Migne added as a sub-title to his great *Patrologia*: *sive bibliotheca omnium Patrum, Doctorum, Scriptorumque ecclesiasticorum*, and in the last class includes many who were by no means orthodox: e. g., Origen, Theodore of Mopsuestia, and even Pelagius.

Now, as a solution to this problem in nomenclature, I suggest a term used by St. Jerome in his *De Viris Illustribus*, i. e.,

* Cf. Hart, *Ante-Nicene Fathers*, p. I.

"Ecclesiastical Writers"; and to avoid all possible misconception, I would suggest an amendment of this phrase, i. e., "Early Ecclesiastical Writers." The wordiness of the term is its great shortcoming. Something as short as "Fathers" would be more acceptable, but where is the word that will crowd within its small self the distinctions that must be made or recall these distinctions by associations peculiarly its own?

And now to pass on to the chief interest of this paper, the emphasis of the fact that the Early Ecclesiastical Writers are to be grouped with their pagan predecessors and contemporaries from a literary and chronological standpoint. It will be noted that this period, in the West, corresponds fairly closely with the last period of pagan Latin literature, which is usually ended with Boethius (died 525). On the Greek side, Krumbacher in the introduction of his *Byzantinische Literaturgeschichte* long ago pointed out that Byzantine literature should be considered as beginning with the establishment of Constantinople as the capital of the Roman Empire (330), and that all literature before that date should be treated with the last and contemporary products of pagan Greek literature; making his division chiefly from a literary viewpoint.* We may say then that the writers of this period, both Greek and Latin, are contemporaries, with the last of the pagan authors. Furthermore, they produced, on the whole, the same types of literature, and were permeated with the same literary spirit. The Early Ecclesiastical Writers were inheritors of the unbroken traditions of the Empire. They were educated in its schools and well versed in its laws. Some even participated actively in its administration and government. Men like St. Ambrose are types as truly Roman as Symmachus and other public officers who guided the destinies of the Empire in its declining years. In language, culture, political ideas, in short in all save religion, they were the direct heirs of Cicero, Augustus, Seneca, Tacitus and the Jurists, the philosophers, the historians, and the lawgivers of Rome. Accordingly it is a great mistake to think that the Fathers have more in common with the writers of the 9th, 10th, and 11th centuries than with the classical authors. Examine, even cursorily, the works of a writer like Gregory VII, and this becomes strikingly evident.

*It may be noted here that I cannot do justice to the Greek side of this question in the time at my disposal.

The new empire of Charlemagne was only Roman for the most part in its appellation. The pope had become the real successor to the Caesars. The usages of feudalism replaced the laws of Rome or at least modified them. In fact, we really find ourselves confronted in this later period by a new world of ideas which has nothing in common with classical Rome and the Rome of Augustine (if you exclude religion) save misleading names. The real bond lies not between the Early Ecclesiastical Writers and Medievalism, but between Early Ecclesiastical Writers and Classicism. Thus then we find in the literature of Early Ecclesiastical Writers the same names of literature: letters, apologies, histories, commentaries, dialogues, orations, and some verse. To be sure they also wrote homilies and religious-polemical treatises, which in a way are independent creations of their own, but, after all, homilies are closely akin in technique to orations, and writings of a religious-polemical nature contain much that had its origin in the schools of rhetoric. There are differences, of course, due to the mighty change that Christianity wrought in the world, but, when full cognizance is taken of this, the similarity in literary spirit remains. This similarity in literary spirit is very tangible in the field of rhetoric.

The great teacher of rhetoric among the early Ecclesiastical Writers was St. Augustine, chiefly through the fourth book of his "*De Doctrina Christiana*." St. Augustine was always a rhetorician, and had been trained by those who imitated the Ciceronian periods. Furthermore, he admired Cicero and his works on rhetoric so much that direct quotations and echoes from them abound throughout his writings. Moreover, Cicero's rhetorical works are mentioned as the first treatises of Cicero that Augustine read. We know, too, how profoundly he was influenced by reading the Hortensius, since he tells us that it was one of the crises in the progress of his conversion.

However, we cannot say that St. Augustine was in any way a plagiarizer. Rather was he permeated with the spirit of Cicero's eloquence from his early studies and he adapted and modified Cicero's rules for attaining this eloquence according to his own purpose. He made these rules his own. What he found useful in pagan eloquence, he adapted, for it was his maxim that no help was to be despised, even though it came from a profane source, since wherever truth might be found it

belonged to his Master. The rules of eloquence he regarded as true, though sometimes used to persuade men of what is false; not the faculty itself must be blamed, but the perversity of those who put it to a bad use.

St. Augustine wished the Christian teacher to excel in eloquence, and for this purpose to be diligent and zealous in study; but his great care must be to bring the truth home to his hearers, so that they will first of all understand it, hear it with pleasure, and finally show its fruits in their own conduct. The Christian teacher must seek this gift in prayer from the source of all light, and finally lead a life in harmony with his teachings. Thus St. Augustine's tribunal is man's soul appealed to through his intellect and emotions; Cicero's, the Forum, where the qualities of a perfect orator are to be used in the province of civil law, for the good of the state, and to gain the point at issue.

St. Augustine gives a more clear cut and explicit theory of the distinction between the three styles—subdued, temperate, and majestic—than Cicero, but he bases these upon the *docere*, *delectare*, and *movere* of the latter, although in the final analysis we may trace these three ends back through Cicero to the Stoics and Peripatetics, and ultimately to Theophrastus.

Both writers stress clarity as the main requisite for instruction, but this again is said to have been one of the principles of Aristotle. Both agree as to the importance of the majestic style, but St. Augustine would seem to attach the greater force to the subdued, since to understand is the first requisite of the hearer. Both agree as to the mingling of styles, and the purposes for which this is done; they also have the same end in view, namely, to bring the truth home to the hearer, that he may receive it with gladness, and practice it all his life, but St. Augustine goes further, that he may receive a crown of everlasting happiness.

A similar likeness of spirit may be seen in the philosophical works of St. Ambrose and Cicero. This is especially noteworthy in the "De Officiis" of St. Ambrose and the work of similar title by Cicero.* "Although differing so widely in character and morals,

* Cf. Sister M. Finbarr, *The Vocabulary of the Moral=Ascetical Works of Saint Ambrose*, pp. 4 ff. This and subsequent quotations in this paper on the Ecclesiastical Writers are made from monographs which have been developed under the writer's direction and editorship. Cf. *The Catholic University of America Patristic Studies*.

yet in some respects, the individualities of the two men coincide. Both directed their efforts to the practical life, and both had in common a Roman rhetorical training. Although successful writers, neither, however, produced much that was original in the field of science. Ambrose occupied himself with jurisprudence and with a public, political activity, and there is no doubt that he was perfectly familiar with pagan philosophy, especially with Stoic philosophy, which in the fourth century was most influential in the circle of Roman jurists. How far his knowledge of Stoic philosophy went, whether he had drawn it from the sources, or whether he took it in the main from the compendious writings of Cicero, we do not know."

"Both in the general scheme and in the presentation of ideas, Ambrose followed Cicero's *De Officiis* very closely. Ambrose himself was very conscious of this connection; I might almost call it his dependence on Cicero. In fact, he hoped through his writing to make Cicero's '*De Officiis*' unnecessary, a desire which, perhaps, caused him to write his '*De Officiis*' so closely modelled upon that of Cicero. This dependence on Cicero appears plainly not only in the general aspects of the work, but even in literal translations of Ciceronian passages."

ROY J. DEFERRARI.

(To be continued)

THE LITURGY AS A FORM OF EDUCATIONAL EXPERIENCE

"The Church's Liturgy," says Abbot Schuster, "may be considered as a sacred poem, in the framing of which both heaven and earth have taken part, and by which our humanity, redeemed in the Blood of the Lamb without spot, rises on the wings of the Spirit, even unto the Throne of God Himself. This is more than a mere aspiration, for the Sacred Liturgy not only shows forth and expresses the ineffable and the divine, but also, by means of the sacraments and its forms of prayer, develops and fulfills the supernatural in the souls of the faithful, to whom it communicates the grace of redemption."¹

These words of the learned Abbot of St. Paul's Without the Walls bring out in clear relief a truth which one fears is frequently overlooked. A glance through the various courses of study which are extant at the present time can only lead to the conclusion that the liturgy is regarded as a subordinate element in the teaching of Religion—a sort of work of supererogation which has very little vital connection with the rest of the curriculum. Of course, children are trained to attend Mass properly, are encouraged in the practice of Frequent Communion, and take part in the various processions that are ordered by the church calendar. But I believe that one has every reason to be a bit sceptical concerning the inward significance of these various rites to the mind of the child. If the boredom that seems to afflict so many of our people at religious services, particularly if they chance to be a bit lengthy, is any criterion, then it would seem that the liturgical education of our Catholic children has failed in its purpose.

As the editor of the *Sower* points out, very much of the trouble is due to our inclination to regard the liturgy as a means of explaining the catechism rather than as the basis upon which the teaching of the catechism should be founded. The liturgy is supernatural experience which, together with the natural experience of everyday living, should be the starting point of religious education. It is not "mere aspiration." It does not only "show forth and explain the Divine." Rather it "develops and fulfills,"

¹ Schuster, Ildephonso, *The Sacramentary*. New York, Benziger Bros., p. 3.

because it is a way of living. By participation in the liturgy we live with Christ, and, as a consequence, we learn to live like Him. In a word, the liturgy is the "Great Project" which the Church has utilized from the beginning to train her children in the ways of sacred citizenship. It is the heavenly "action" by which supernatural ideas, attitudes, and habits are built up.

We read the story of the great Easter ceremonial in the Lateran in the days of the great Gregory, and realize how intimately the ceremonial was bound up with the lives of the people. They took active part in the ceremonies and did not constitute a mere audience. There were the litanies, the responsories, and the antiphonal chants whereby they expressed their own reaction to the truths of Scripture that were read and expounded to them and their own need for Divine help and guidance. There were the processions that wended their way through the darkened streets on the way to the Station where an all-night vigil would prepare for the great Eucharistic Sacrifice of the morrow. There was a constant expression of unity of priest and people throughout the sacrifice of the Mass. Attendance at Divine Worship was entered into completely, not vicariously as nowadays, when the offices of the people are entrusted to altar-boys and choirs. Recalling all this, one cannot be surprised at the faith of those early days, nor can one hope for much in the present until such time as the liturgy, and not a plethora of sentimental devotions, becomes again the center of Catholic life.

Beginning with the first Sunday in Advent, the Church by means of her cycle of feasts and seasons, re-enacts for us the life of Christ. Scriptural readings, psalmody, ceremony, color and sound all work together to create the appropriate intellectual and emotional reactions. Loneliness, joy, sadness and glory hold our hearts in sway, the while we meditate upon the fortunes of Our Redeemer. We behold Him meeting the various contingencies of earthly living, and note how His virtues stand out. He is the Living Model which we must imitate; the Way along which we must travel. And at the center of it all is the Mass, the perpetual Calvary, at once the source and pattern of our living.

As the year progresses, the Church reveals to us one after another of the great heroes and heroines who have merited the crown of sanctity. In them we see reflected, now from this angle

and now from that, now in one detail and now in another, the virtues of the Great Exemplar. They render a bit more explicit, a bit less remote, the specific objectives towards which we must strive. When another Advent comes around, we know God and ourselves a little better, are a bit stronger in virtue, a bit more ardent in charity. We have passed the year doing the Truth in charity with Christ and the saints.

Then, there is the sacramental life of the Church, uplifting and supernaturalizing us at the critical turns in our daily lives, following us from the cradle to the grave with efficacious symbols. Though they work, "*ex opere operato*," still the full measure of their action in our souls requires some concurrence on our part. They teach us, the while they sanctify us. In Baptism there is signified the death to sin and life to Christ which is the key to growth in holiness. Confirmation not only gives us the Holy Ghost but, by means of its rites, shows us how to cooperate with Him. Penance not only forgives our sins, but, properly understood, it indicates the attitude towards life that is necessary if we would avoid sin. In the Holy Eucharist, Our Divine Saviour enters really into our souls, that the experience of the joy of personal contact with Him may inspire us to hold ourselves aloof from all contacts that draw us away from Him. So it is with all the other sacraments; receiving them is an experience which leaves behind it a trace in our thinking, our willing, and our doing.

Consequently, even as we grow and develop naturally by means of our daily experiences, so we grow and develop supernaturally by means of our liturgical experiences. Dewey brings out very clearly the fact that experience is a combination of the active and the passive. "When we experience something, we act upon it. We do something with it. Then we suffer or undergo the consequences. We do something to a thing and it does something to us in return." Naturally mere passive observation of a thing will not have much value as experience; nor will mere observance of rites and ceremonies carried out on a basis of routine, affect us inwardly. There must be that kind of understanding which will allow the external act to achieve its purpose. The liturgy is experience only when we enter into it in an understanding way; only when it is as vital in our lives as it was in the lives of the medieval Christians.

A number of books are appearing at the present time which indicate that Catholic educators are beginning to realize this great lack in the religious formation of our children. Dr. Shields prepared a book on the Mass for the fourth grade. We have Father Dunney's classic work intended for high school use but quite adaptable to the needs of the upper grades. Father Kelly has written an attractive little book for primary children. Over and above all these, the stereopticon is being brought into play, and there are several sets of slides illustrating the Mass. All of these are very good as far as they go. The pity would be were we to regard them as anything more than guides to activities.

Reading about the Mass, studying the Mass, looking at beautiful pictures of the Mass, all aid in making the Mass more meaningful, but they are only the first step. The next and most important is this—to live the Mass. Just as one cannot acquire an authentic love of literature by reading books *about* books, so one cannot know the Mass as it should be known by learning *about* the Mass. The Mass is an action to be performed, an experience to be lived. The best way to learn about the Mass is to go to Mass.

There should be a gradual progression in intelligent attendance at Mass through the first six grades. Experience has proven that first graders can be made very curious about the Mass by directing their observation on successive Sundays to its various parts. The first Sunday of the school year they are told to watch for the Elevation, the next Sunday for the Offertory, the third Sunday for the Communion. Afterwards all the various details are pointed out to them. Our experience has been that they are very much interested in the Mass, the vestments, the lights, and the reason why certain things are done. They love to draw pictures of the vestments, to model the chalice and the candlesticks, and in other ways represent objectively the things they have seen in church. Early in the year we take them to the church, show them the individual vestments, and go through the more striking ceremonies.

This procedure is developed through the second and third grades. In the middle grades the Friday lesson in Religion takes the form of an explanation of the liturgy for the following Sunday. The children come to know the meaning of the Introit, the Gradual, Communion, and they are shown how a central,

fundamental idea runs through the psalms, prayers and scriptural lessons. The historical background of the various parts of the Mass can be given to them in a broad, general way. In this way there is created an interest and appreciation for the liturgy as we have it today. With the right kind of training, there would seem to be no reason why any average child at the end of the sixth grade, or possibly before, should not be able to make intelligent use of the missal.

The children's Mass on Sunday should be a children's Mass. The sermon should be preached *to the children*, and it might well be an exposition of the fundamental idea of the day's liturgy. If it is a low Mass, the children should sing hymns, and these hymns should not be chosen at random but should bear some relation to the part of the Mass with which they synchronize. For this purpose nothing is more fitting than the Gregorian melodies. The ideal solution would be to make the children's Mass a High Mass, with congregational singing by the children. There is no better way of helping them to enter completely into the Eucharistic action.

One drawback to the children's singing the liturgical chants is their ignorance of Latin. This can be overcome by teaching them Latin. Because Latin has always been regarded as a high school subject is no reason that it must always thus be regarded. Many progressive elementary schools in this country are following the European practice of beginning the study of a modern language in the fourth grade. Latin, as far as the usage of the Church is concerned, is a living language; and a matter of everyday necessity. In the elementary school at the Catholic University we are making plans for the introduction of Latin into the fourth grade for liturgical reasons. It is in the fourth grade that the children begin the study of the Gregorian chant according to the course worked out by Justine B. Ward. There is no reason why some method should not be devised whereby they could learn enough Latin to understand what they are singing about.

Our Catholic parish schools might well labor to get back some of the characteristics of the Chantry schools, their prototypes in the long-ago. The liturgy would then be restored to its central position in the education of the child. This would be a long step towards restoring it to a central place in Catholic life. There

is really a whole civilization summed up in the liturgy. For instance, there is the vast field of ecclesiastical art and architecture. The great mosaics and frescoes of olden days were aids to teaching, perhaps prior to being modes of decoration. The symbolism of the cathedral was understood by the worshipper, and the edifice was a prayer-book even for him who had never learned his letters. The value of objective teaching, keenly appreciated by the Church in every age, is celebrated as one of the major discoveries of modern education. Here is an instance where tradition and progress agree on a fundamental truth. Children love symbolism and a wise program of religious education will not overlook its promise.

All education begins and ends in experience. We learn by doing and by understanding the things that are happening to us. Upon the child's natural experiences, which are the basis of his apperception of natural truth, religious instruction should superimpose the supernatural experience of the liturgy, which is the basis of supernatural apperception. Out of this, then, let the dogmatic, moral, and ascetical teaching of the catechism develop. Here is the best possible opportunity for the application of the project principle in education. The strange thing about it is that it is some 1900 years old.

We might conclude in the words of Abbot Schuster:

Thus it is that in every civilized nation—every one, that is, in which true liberty is understood and honored—the religious problem is not something which merely concerns the individual in the hidden recesses of his own conscience, but is rather the fundamental postulate of all true social progress. It is therefore necessary that the liturgy should not only emanate freely from the hearts of all the faithful, but should also constitute a social atmosphere, enveloping its very spirit. It should therefore come forth from the church and the sacristy and take its majestic way through the streets and squares of the city, educating and strengthening weak consciences thereby, and thus contribute, as powerfully as it did in the days of old, towards the work of Christianizing the inner springs of modern life—a life which is well-nigh in total ignorance of the Christ from whom alone it can hope for eternal salvation.²

GEORGE JOHNSON.

² *Op. cit.*, p. 229.

THE TEACHER OF LITERATURE AS A CREATIVE ARTIST

Our teachers of literature are always on the lookout for ways and means to set free the spirit of expression among their pupils. They know that, to succeed in their noble calling, they must set free the spirit of their charges. But methods of teaching even so inspiring a subject as literature have often resulted only in creating a distaste for the finest creations of the human spirit and in stifling whatever power of expression the pupils may at one time have possessed. Hence we may marvel all the more at the splendid results accomplished in this regard by some teachers. The Lincoln High School of New York has been in the limelight for some time as a stimulator of creative imagination in its pupils. In March, 1925, *Lincoln Lore*, the magazine of the Lincoln High School, in competition with magazines from all over the United States, won first prize as the best magazine of its class. Hundreds of distinguished visitors from all parts of the world have called at the school to learn how these and similar results were accomplished.

But though the visitors to the high school paid eloquent tribute to the methods employed in the school, we have hitherto lacked a detailed account of the various experiments made by the teachers. Hence it was that Mr. Hughes Mearns undertook to tell us of the movement started in the high school some five years ago to set free the creative spirit of the pupils. This account, entitled "Creative Youth" (Doubleday, Page & Co., \$2.50), will appeal to every live teacher. It is written in a sympathetic way and offers many suggestions to all our teachers of literature. It will solve many of their difficulties by inspiring them to adopt some of the methods in their own teaching.

One achievement which is very unusual, and which should urge our teachers to give the methods recommended a fair trial, is the zest with which the pupils of the high school approached the study of literature. Here are some confessions made by pupils: "I stayed up nearly all night to do that. Mother came in and found me at five o'clock dressed and the light lit. I pretended to be asleep at my desk, but I was more awake than at

daytime." "I wrote that notebook full and didn't eat or anything. Terribly hungry after it was done. Thought I was sick, maybe. Wasn't hungry"—pointing to the book—"then, though." "Everybody else was shivering with the cold, and I was sitting over in the corner working at this, and thought it was fine, and had my coat upbuttoned, too."

Other valuable results obtained are the fact that the pupils learned the difficult, but essential, lesson of literary revision, and also that they acquired the habit of writing and writing instead of dawdling away the time while waiting for the "inspiration." In this way they were well trained for life. We are told that R. L. Stevenson learned the lesson of literary drudgery from watching the workman-like painters at Barbizon. "My job is like theirs," he cried. "Every day they go at their work, their job, not waiting for inspiration or mood or even for subject. Something, a little, every day; and the result is mountainous." Fortunately for himself, this picture remained with him for the rest of his life, a rebuke to bad writing habits and a stimulus for his duller hours.

The admirable results accomplished by the teachers of the Lincoln High School are due to the successful appeals made to the pupil's instinct to be self-active. It is a wise teacher who takes due regard to this instinct of the child and youth. To quote Archbishop John Lancaster Spalding: "He teaches best who enables his pupils to dispense with his aid, as he governs best who makes his rule unnecessary." Not that teacher is the best who communicates most knowledge to his pupils, but he who trains his pupils to acquire knowledge and skill by self-activity. The pupil will fully possess only that knowledge and skill which he has acquired by exercising his own faculties. The teacher should, therefore, content himself with taking the subordinate rôle of prompter and inspirer instead of displaying before his pupils his feats of rhetoric. His constant aim should be to make his pupils stand on their own feet. He will consequently act on the principle that what counts in the end is not what the teacher does, but what he gets his pupils to do. What counts in the long run is not the quantity of information that has been acquired, but the fact that the pupil has so developed his faculties that he can acquire knowledge and utilize it independently of the teacher. The teacher should, for this reason,

never say what the pupil himself might say, and should never supply him with what he might find alone.

We read with interest of how one pupil was saved from utter discouragement by the teacher's discovering, in a poem of only commonplace verses, one outstanding line of real poetry. Upon being told of that one worthy line, the pupil was seized with the eager desire to write a whole poem of the same high quality, and the result was the remarkable production, "The Door Stands Open" (p. 158).

Yes, the teaching methods must have something to commend them when pupils of high school age write poetry on their own initiative, and when even among those who do not write poetry there are many who are interested in writing poetry to the extent of buying the works of poets with their pocket money, of insisting that their birthday and Christmas gifts shall be poetry, and of finding their most comfortable occupation in unearthing poems for classroom reading.

Still we are made to realize that all the work is not done by the pupils: child activity is marvelously educative, in its proper place; but it is not a substitute for teacher activity, in its proper place. But everywhere there is a commendable absence of a too dominant teacher leadership; or, rather, it is a seeming withdrawal of the teacher, and this is the very best type of leadership, for it is never obtrusive or irrelevant or needlessly coercive.

Little wonder that mothers were surprised at the results. "I came to tell you," whispered one mother who had beckoned the teacher outside the door, "that my big boy is walking about the house reading aloud from *Palgrave*! My boy! Think of it! And he has been reading to me! Telling me about *Wordsworth*! Me! And out of my own book, too, the one I used in college and loved! And I let him tell me, and assume—oh, such an awful ignorance! What has happened to him so suddenly? He is so big. And his voice is changing. And he is so funny in his terrible earnestness. Oh! I want to laugh out loud. And daren't. And I am so pleased. To see this happen to him. Like that, you know!" She waved her hand airily. "And we thought he would never be interested in anything but gas engines. It really is too ridiculous! Oh, you don't know how funny he is and how proud I am! So I thought I would come and tell you!"

Though some of this new interest in poetry may be due to the romantic spirit characteristic of the adolescent, the results accomplished in the school must largely be ascribed to the subtle influence exerted by the teachers in setting free the creative spirit of the pupils. This creative spirit manifested itself in the production not only of verse but also of prose, in the interpretation of great poetry as evidenced in proper reading, and in literary judgments remarkable for shrewdness and good sense.

But we must refer the reader to the book itself for the spirited account of the teachers' and pupils' work. The reader will not approve of all that he will find in the book. We trust that he will find fault with the too large a scope assigned to the impulses of youth, and defended on the false grounds adduced from John Dewey. But these and other defects do not detract from the interest attaching to what was an experiment in creative writing, an endeavor to find out whether or not youth would not freely and naturally express itself in poetry if it were provided with an environment of freedom, literary interest and encouragement. The anthology that fills a hundred pages of "Creative Youth," all of it selected from verse written by the graduating class of last spring, is sufficient proof of the success of the experiment. Still a judicious censor would have omitted from the publication several poems (for instance, the blasphemous poem on page 173) which give expression to thoughts and feelings that should be suppressed and not extolled.

We should like to see the method tried out and improved upon by the teachers of our Catholic schools. The Catholic religion offers poetical themes in abundance, and our pupils should be encouraged to give free expression to what is stirring their souls.

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FOR THE TEACHER OF AMERICAN HISTORY¹

Yale University has made and is making an invaluable contribution to the study and teaching of American history. For a number of years the Yale University Press has been publishing historical monographs and scientific works of the highest value, many of which would otherwise have been lost to the world of scholarship. Commercial publishing houses, and certainly not the authors, could not have undertaken the expense of publication when sales would be limited to a small circle of historians and university graduate professors. In the fifty volumes of the *Chronicles of America* the Yale Press popularized the life story of the American people in their manifold activities in a way never before attempted (see this Review for February, 1924). The *Chronicles* made our history live, and live in accuracy and broad toleration, not in fiction and doubtful stories. The work of the high school and elementary college teacher was made easier and yet far more satisfactory in results attained. That the *Chronicles* have been correctly valued by the nation's teachers is best evidenced by their citation at the chapters' end of all recent texts from grade to college whether written for the state or private schools. This was followed by the "*Chronicles of American Photoplays*," which, when completed, will depict American history in thirty-three films averaging about four reels each. (To the generosity of Mr. Nicholas F. Brady of New York, the Catholic University owes a complete set of these films. The Rector's Report, 1925-26, page 7.) Thus ultimately not only the schools will benefit by this course in visual history but the great body of the American people whose recreation and education is found in the movies. The American historical films will aid fundamentally Americanization at its best.

Now the first volumes of "The Pageant of America" are ap-

¹"The Pageant of America, A Pictorial History of the United States," Yale University Press, New Haven, Conn., 1926. 15 vols. "Adventures in the Wilderness," by Clark Wissler, Constance Lindsay Skinner, and William Wood. Vol. I. Pp. 369. "Toilers of Land and Sea," by Ralph Henry Gabriel (also general editor), Vol. III, pp. 340. "The Epic of Industry," by Malcolm Keir. Vol. V, pp. 329. "The American Spirit in Letters," by Stanley Thomas Williams. Vol. X, pp. 329. "The American Spirit in Architecture," by Talbot Faulkner Hamlin. Vol. XIII, pp. 333.

pearing, "The origin, the struggles, and the achievements of a great people woven into a rich tapestry of great deeds." Dr. Ralph H. Gabriel, associate professor of history in Yale University and author of the "Evolution of Long Island," is the general editor, contributing to each volume a brief but brilliant introductory essay which furnishes an illuminating background for the panorama of hundreds of pictures and accompanying explanatory notices which make up the body of the book. Professor Gabriel has had the editorial aid of the late Henry Jones Ford, H. M. Ayres and Oliver McKee and the advisory counsel of such American historical scholars as Professors C. M. Andrews, Allen Johnson, Herbert E. Bolton, William B. Munro, Irving N. Countryman, Victor H. Paltsits, William S. Dodd, Arthur M. Schlesinger, Nathaniel W. Stephenson, and Dixon Ryan Fox.

In the space of five years, the editors with a body of research assistants have examined about fifty thousand pictures, drawings, cuts, maps, cartoons, and photographs—contemporary and modern—found in governmental collections, in several hundred historical libraries, in museums and art galleries, in private collections, and in the archives and repositories of religious, educational, municipal, and industrial bodies. From this mass of material, about ten thousand illustrations have been selected after careful scrutiny and authentication for the fifteen-volume "Pageant of America."

As a lesson in historical method it may not be out of place to note the criteria followed: each illustration traced, dated, and credited to its source; careful testing for accuracy and authenticity; instructional value and relation of the illustration to the general theme weighed; preference given contemporary rather than later pictures of the same subject; reproductions from originals, regardless of their inaccessibility, not from copies; portraits from life; documentary material from originals; original drawings by staff artists based on study of facts; correctness of historical paintings as to detail critically determined; and critical estimates of pictures whose origin is doubtful. This indicates the scrupulous care with which the pictorial history has been compiled, and suggests the cost of the total production.

"The Pageant of America," if the budget permits, should be in every high school, college, and private library. As a supple-

ment to the textbook, it will make history a living thing which the students can see growing and developing before their eyes. A projecting machine would be desirable, but, where this is not available, the proper illustrations for the day's text can be shown by the teacher, or the pupils can be sent to study them and the descriptive captions and introductory paragraphs. These volumes will make the course full, far broader than usual for the illustrative material covers every phase of national development.

The first volume, "Adventures in the American Wilderness," is divided into eighteen chapters pictorially describing the Indians, the explorers, the colonizers of English America, and the settlements of New France and New Spain. The chapters on the Indians have been written by Dr. Clark Wissler, curator of the American Museum of Natural History and author of "North American Indians of the Plains," and "The American Indian"; the chapters on the settlements by Miss Constance Skinner, novelist and playwright and author of "Adventurers of Oregon" and "Pioneers of the Old Southwest"; and the section on the French by Col. William Wood, military and naval historian, and author of "Elizabeth Sea Dogs" and "Captains of the Civil War." Woven in one piece by a skillful running, easy narrative, one sees cuts and illustrations of redmen, their customs, habitations, utensils and activities in war, in peace, and in the chase; the vikings and their boats; the pre-Columbian travelers—crusaders, St. Francis of Assisi, Friars Carpini and Odoric, the Polos and their book; the Portuguese and Spanish adventurers—Prince Henry, King John in the Shipyard, early charts, and Da Gama; Columbus, Behain's globe, Cardinal D'Ailly's book, scenes at the Spanish court, the Convent of La Rabida, the friendly friars, the departure from Palos, the ships, the landfall in the new world, the hero's reception, and the death scene of Columbus (Notre Dame University gallery), the Cabots, La Cosa's map, Vespucci, Balboa, Magellan, Cartier, Ponce de Leon, Grijalva, Cortez, the Cuban settlements, Aztec civilization, Spanish ships, Pizarro, Cabeza de Vaca, De Soto, Coronado, the Grand Canyon, Coligny, Ribaut, Menéndez, St. Augustine, and the massacre of the French; the Elizabethan era, with cuts of Queen Bess, Hawkins, Frobisher, Gilbert, Raleigh, the lost settlements, Drake, Howard of Effingham, the Armada fight, and the burial of

Drake; views of the English foundations and founders, Percy, Gates, Argall, Pocohontas, Sandys, the 1619 minutes of the Burgesses, Pilgrim churches, Layden, signing of the Mayflower Compact, the *Mayflower*, various conceptions of the landing, Winslow, Standish, forts first Thanksgiving, Charles I, Laud, Cromwell, Warwick, Endicott, Winthrop, Cotton Mather, Vane, Saltonstall, Coddington, Williams, the Saybrook palisade, Davenport and New Haven, Connecticut Charter, Articles of the New England Confederation, Eliot, Hudson and the Half Moon, life in New Amsterdam, Kieft, Stuyvesant, Kidd, Bellomont, Printz, Carteret, Penn, Charles II, Quaker meeting houses, the Baltimores, a symbolic representation of toleration, Claiborne, early Baltimore, Mason-Dixon boundary stones, Hyde, Craven, Albemarle, Shaftesbury, Locke, Bluebeard, Oglethorpe, and West Indian planters and buccaneers; the French explorers and settlements—Cartier, Champlain, habitants and seigneurs, Recollets and Jesuits, Le Jeune, arrival of the Ursulines, the famed General Hospital of Quebec, Maissoneuve, Mance, Joques, Jesuit martyrdoms, Father Druillettes in Boston, Nicolet, Bishop Laval, Louis XIV, Tracy, Talon, Le Moyne, Frontenac, Marquette, Dulhut, La Salle, Iberville, Mother Esther Wheelwright, Brenville and the Verendryes. A pageant of heroes!

Professor Gabriel's volume, "The Toilers of Land and Sea," is naturally quite different in character. Pictures and charts portray English medieval and early modern rural life and economy. A section is given over to colonial farms and villages, crops, methods of cultivation, small farms, plantations, social types, fine homes, implements, utensils, pioneers' huts and log cabins, and amusements. A chapter treats of the "Agrarian Awakening" with suitable pictures of agrarian rebels, of scientific agriculturalists like Jefferson, Crèvecoeur, Eliot, Arthur Young, Bordley of Maryland, George Clymer, Livingston, and Elkanah Watson, of merino sheep, imported cattle, swine, and horses, of early farm papers, of farm methods, and of social activities. Other chapters depict plantation life in the cotton kingdom, ranching in the cattle country, and the bonanza grain farming of the far west. Farm machinery's evolution from the sickle, scythe, cradle and flail to modern reapers, binders, and thrashing machines; from the ancient wooden plow to the Oliver chilled steel gang plow; and from oxen to tractors; and from the pitch-

fork to present-day haymaking machinery. The "Age of Science" is illustrated with cuts of irrigated fields, agricultural college buildings, agricultural educators and pioneer leaders, and improved means of communication. The concluding chapter deals with fishermen of past and present.

Malcolm Keir's "Epic of Industry" is an even more fascinating volume. This is the story in pictures of the development of modern manufactures and industry from the colonial hearth system. The rise of the textile industry, harnessing water power, coal mining, oil drilling and refining, the development of gasoline engines, electrical appliances and machinery, silk industry, the rise of the iron and steel business, logging and lumbering, the packing trade, and the leather business—all are sketched in picture and in the simple explanatory narrative. The industrial leaders, too, become living men—Wetherill, Slater, Tracy Jackson, the Browns, Corliss, Rockefeller, Pelton, Edison, Lawrences, W. M. Wood, Knowles, Gary, Pig Iron Kelly, Holley, Cooper, Burden, Bill Jones, Carnegie, Frick, Schwab, Isaiah Thomas, Hugh Burgess, Swift, Armour, Howe, Goodyear, and others. Many are missing, but this is a matter of selection. I do feel that certain magnates as in timber and lumber have been overlooked, as was the case of great ranchers and bonanza farmers. Also the industries of the west or the real iron field of the nation on the Minnesota Range have not received the attention given to the east. In either of the last two volumes, flour milling and grain handling should have been stressed, as well as brewing and distilling. The last chapter deals with labor in industry—reformers like Owens, Frances Wright, Brisbane, George H. Evans, Josiah Warren, Debs, Haywood, Glen Plumb, Henry George, and Secretary Wilbur, Wilson, and labor leaders like Ira Stewart, Powderly, Adolph Strasser, Gompers, Mitchell, Lewis, Lee, Garretson, and Stone. Reproductions of mural paintings of industry are especially noteworthy.

"The American Spirit in Letters" will do for a course in American literature what the above volumes will accomplish in enlivening the general political and industrial history of the nation. Photographs and reproductions of authors' portraits, facsimiles of first editions, homes of literary men, scenes of their activities, and cartoons to the number of a thousand are introduced and woven together in a charming survey.

"The American Spirit in Architecture" should make a wide appeal to those who would understand America's unique contribution to certain forms of architecture and adaptations of older styles to American requirements. Among the views of Catholic cathedrals and churches, one notices the Cathedral of the City of Mexico, the Church of San Sebastian in Tasco, the Spanish cathedral of St. Augustine, Spanish mission types in California and the southwest, Ursuline Convent and archbishop's palace in New Orleans, Lady Chapel of St. Patrick's Cathedral, Immaculate Conception Convent Chapel, Ferdinand, Ind., Pauline Chapel, Colorado Springs, St. Gregory's (Brooklyn), and Carmelite Chapel, Santa Clara, Cal. Colonial types of architecture, cabins, mansions, churches, and historic buildings are followed by illustrations of famous houses, public buildings, hotels, theaters, churches, clubs, tenement houses, apartment houses, skyscrapers, warehouses, railroad stations, office buildings, red schoolhouses, high schools, libraries, college buildings, and the like. Not only pupils but laymen in general can find instructive interest in every page of this elaborate volume.

RICHARD J. PURCELL, Ph.D.

THE PROBLEM OF NATIONALISM¹

"Essays on Nationalism" is a book which should have been written years ago. That it was not written before is due perhaps to the uncritical attitude towards contemporary currents of thought which is a characteristic of American thinkers. We are so concerned with the job of promoting this or that particular idea, movement, or prejudice that few have the time systematically to examine and critically to evaluate the forces which are driving us onwards. We act first and criticize afterwards, with results that can easily be imagined.

"Essays on Nationalism," after clearly and logically distinguishing the phenomenon, so-called, from the other social processes which bear more or less striking resemblances to it, then proceeds to trace the rise of nationalism and to point out the methods used in its propagation. In the French Revolution one finds the beginnings of that dastardly practice, now almost universal, of using the school to force the national idea down the throats of defenseless children. Prussia, to protect herself from Napoleon, followed the French example and changed the school into a factory for training soldiers. The example of these two nations was enough to start every great modern state on the road to state control of education. Other decisive factors in the development of nationalist dogma have been the industrial revolution and the spread of the democratic idea.

Professor Hayes also informs us, and quite justly, that the philosophical and literary dogmas of nineteenth century Romanticism had a great deal to do with giving an intellectual tone and a metaphysical justification for the state-worship which nationalism presupposes. No mention, however, is made of Hegel, to whose conception of the state as an organism the whole nationalist dogma harks back for its logical ground and intellectual appeal. To our way of thinking, Hegel is much more responsible for current ideas about the state than the romantic writers of Germany, France, or England—all of which goes to prove that one cannot write the history of the growth of

¹"Essays on Nationalism," by Carlton J. H. Hayes, Professor of History in Columbia University. New York: The Macmillan Company. Price, \$3.00.

an idea unless at a certain point in the search one is willing to transcend historical data, important as they appear to be, and seek for the real causes of a movement in the philosophy which has given it birth and which nourishes and sustains it.

There is one section of the book of Professor Hayes which, in the opinion of this reviewer, is weak not only from the point of view of analysis but because of the undue importance he attaches to historical parallels as revealing causal relationships. Using historical parallels as his point d'appui, he concludes to the main thesis of his work that in nationalism there must be "something more than a philosophy, something more than a doctrine and an historical process, and that this something is obviously an emotion" (p. 94). He then goes on to ask if it has not become a "demonstrable fact that nationalism has become to a vast number of persons a veritable religion" (p. 95) and concludes that we must recognize "the religious nature of modern nationalism" (p. 123).

Whether nationalism is a religion or not is a matter which I do not wish nor am I competent to discuss. For many people it probably is a religion. What I wish to assert is that Professor Hayes, in spite of the numerous comparative pictures which he draws between religious beliefs and practices and nationalist beliefs and practices, does not prove that the religious and nationalist emotions proceed from the same cause, unless, of course, we are willing to conclude that when two things exhibit similar characteristics and give birth to like feelings and loyalties they must be regarded at bottom as one and the same thing. The conclusion does not follow in the case of history, nor in a hundred other cases that might be cited. It is the old argument of similarity which has caused so much havoc in biology and has done its share in barring the entrance of history to the charmed circle of the positive sciences.

The comparisons of Professor Hayes between the bibles, the liturgies, the worships, the passwords, the sacraments of Christianity and nationalism can lead to no conclusion except that nationalist emotion is like religious emotion and tries to simulate it on every possible occasion. That there is any relation of causality existing between the two, or that one can become in any adequate sense a substitute for the other, is to push comparisons, clever as they may be, to the breaking point.

Again, I venture to assert that an analysis of the so-called religious emotion based on a sound and scientific psychology in no way demonstrates that it is of the same origin as the nationalist emotion. One can only speak of religious faith and nationalist faith in the same breath if one is careful to state that the "faith" spoken of in one case is miles removed from the other faith, in its origin, in its emotional outcomes, and in its consequences. No doubt, there are countless people who, in their daily lives, substitute nationalism for religion, who lavish their affections on their country and its flag in much the same way that a religious person gives his love to God. Nor can there be any doubt that the leaders of the French Revolution tried to make a religion out of "la patrie," as Professor Hayes conclusively shows. The fact that millions are willing to die for their country does not prove nationalism to be a religion or of religious origin. Men will die, and gladly, for their religion. They will also die to protect their homes and families, or for countless other reasons more or less remotely, and even not at all, connected with religion. Patriotism is both a legitimate emotion and is capable of inspiring great sacrifices. Men can be patriotic without being nationalistic, or even without being religious. The reduction of all patriotic and allied nationalist feelings to a religious base does not seem to be justifiable either on historical or psychological grounds.

Finally, that the nationalists are attempting to use the churches for their base purposes is an incontrovertible fact. But cannot the Church be patriotic without either betraying its sacred mission or stooping to the inanities of an extreme nationalism? There is a sound, healthy Americanism as there is a false and detestable Americanism. Both logic and fact compel us to make distinctions between nationalisms as we must distinguish between religions. Just as it is illogical to condemn in globo all religions because of the excesses of certain religionists, so it is illogical to condemn every exhibition of patriotism because of the excesses of the hundred-per-centers.

Professor Hayes seems to think that Protestantism in the United States has already capitulated to nationalism. He intimates that the Catholic Church to protect itself from nationalist persecution is following the Protestant lead. I, for one, do not think the facts justify this conclusion as far as the Catholic

Church is concerned. Some Catholics, undoubtedly, have been taken in by the false gospel, but they are in the minority. Certainly, the official Church is very far from the point where it is in any danger of becoming engulfed by the all-embracing flood of nationalist ideas and practices.

In passing, may I refer to one of the instances (p. 121) which Professor Hayes cites to indicate that the "syncretism of nationalism and Christianity go on apace in the United States." It has to do with an incident which occurred in a New England diocese where a bishop forbade certain functions in a so-called "foreign" parish. May I say that a full knowledge and appreciation of the situation as it exists in that diocese would have forbidden Professor Hayes from singling out this action of the bishop as a "horrible example" of false Americanism. The incident taken in itself can easily be misinterpreted. Back of it, however, is a history of intrigue, intimidation, disloyalty, and anti-patriotism (not anti-nationalism) which, if correctly understood and evaluated, puts the seemingly trifling order in an entirely new light.

Nationalism may be a religion, I am willing to grant that, but Professor Hayes has not proven, either psychologically or historically, the religious origin of what passes today as nationalism.

The remaining sections of the study have to do with the relations of nationalism to war, to militarism, and to intolerance. The work closes with a question: Is nationalism a curse or blessing? No doubt is left as to the attitude of Professor Hayes on this point.

Professor Hayes would be the last person in the world to claim that his work is final and definitive. He has rather opened up an interesting problem for American thinkers and has started them on the road to an acceptable solution of it. This reviewer is convinced that the problem of nationalism cannot be stated correctly and adequately, much less solved, until more attention is given to the psychological and biological elements which enter into its composition than the present work does.

JAMES H. RYAN.

CLASSICAL SECTION

This section aims first of all to act as a bureau of information for the teachers of the Classics, and particularly for those of Catholic schools. Any question relating to Latin or Greek will be gladly received, and, in accordance with our ability, promptly considered. This section will aim also to keep its readers informed of the most important movements and events in the world of the Classics, especially such as have bearing on the teaching of Latin and Greek in secondary schools.

THE ROMAN ARMY

Training.—The Roman army was strenuously worked and drilled. The tribunes were responsible for the general discipline, but most of the work fell upon the centurions and drill-masters (*campidoctores*). The recruits were drilled twice daily, and the whole legion was exercised in running, jumping, swimming, javelin-throwing, and fencing at a stake. The latter was called *ludus quintanus*, because it took place in the *via quintana*. The cavalry and light troops were trained in riding and archery. There were frequent field-reviews (*lustrationes*) and maneuvers (*lecursiones*), as well as route-marches (*ambulationes*). These last were made three times a month, 20 miles being covered at the regulation pace of 4 miles an hour, varied by forced marching at 5 miles an hour. Discipline was very strict, and the punishments were often brutal. When a whole legion offended it was punished by being bivouacked outside the camp, or by short rations, barley being substituted for wheat, or by being sent to some undesirable district. Cowardice or mutiny in a legion was treated with the death of every tenth or twentieth man. Individual offenses were punished by flogging, loss of pay, and service or degradation. A horseman was degraded by being reduced to the infantry or even to the slingers. Death by stoning or clubbing was meted out for desertion, cowardice, failure to pass the watchword, loss of standards, etc.

Military Rewards and Distinctions.—The greatest reward a commander could receive in the time of the Republic was the laurel wreath, with which he was crowned, when his soldiers,

after a victory, saluted him as *imperator*. This was usually followed by a "triumph," a semi-sacred parade, in which the troops and their general (clad in a gorgeous robe and riding in a four-horse chariot) passed with captives and spoil through the streets of the capital. If a "lesser triumph" (*ovatio*) was decreed, the general marched on foot, wore a wreath of myrtle instead of laurel, and in other respects also the display was less imposing. Under the empire the triumph was rarely given except to the *princeps*. The victorious general then received "triumphal ornaments," which he wore on state occasions. The highest reward for individual acts of prowess was the crown of oak leaves (*corona civica*), awarded to one who had saved the life of a fellow-soldier in battle. Crowns were also awarded to those who were first to scale the enemy's wall or enter his camp (*coronae murales, castrenses, vallares*). There were other decorations for distinguished service, i. e., *phalerae* (round embossed plaques of metal), *armillae* (armlets), and *torques* (necklets). A soldier was also rewarded by exemption from certain duties, by increase in pay, or by promotion to one of the minor positions of trust or command in the service.

Superior Officers.—Under the Republic the chief command of an army was vested in a *consul*, sometimes a *dictator*, more rarely a *proconsul* or *propraetor*. The command of each legion was, in Republican times, vested in six tribunes, who commanded in rotation. From 207 B. C., twenty-four of these officers were elected by the people (*tribuni militum a populo*). Under the Empire, the practice of Caesar was followed, and a special officer (*legatus legionis*) commanded each legion. These officers were men of ripe experience.

The discipline and efficiency of the legion depended chiefly on the sixty centurions. The 1st centurion of the 1st maniple in each cohort was called *pilus prior*, the 2nd *pilus posterior*; the 1st of the 2nd maniple *princeps prior*, etc.; the 1st of the 3rd maniple *hastatus prior*, etc. The 1st centurion of the 1st maniple of the 1st cohort was called *primus pilus prior* or *primipilus*, and was chief of the sixty centurions. The centurions of the first cohort were especially distinguished; they received twice the pay of the other centurions, and were entitled *primi ordines*.

There was a regular system of promotion from the lowest rank in the centurionship to the rank of *primipilus*. The position of

centurion was one to which the ordinary soldier aspired. The duties of the office were many, chiefly disciplinary as was marked by its emblem, i. e., a vine-staff (*vitis*).

Suggested Readings on the Circus

Fowler, *Social Life*, pp. 301-302.

Friedlander, *Roman Life and Manners*, under the Early Empire, II, pp. 19-40.

Jones, *Companion to Roman History*, pp. 354-360.

McDaniel, *Roman Private Life and Its Survivals*, pp. 153-158.

Sandys, *Companion to Latin Studies*, p. 508.

Wilkins, *Roman Antiquities*, pp. 96-100.

Latin and English studies are complementary; they reinforce and vitalize one another in the most powerful way; and, as their union in history created the language which we use and the literature from which we draw our spiritual sustenance, so their union in education supplies, for the individual and the nation, the core of humanism.

Attention has already been called to Professor Mackail's recent work, "Classical Studies." From one of the essays contained therein, i.e., "Latin and English Studies," we quote the following:

The correlation or interfusion of Latin and English studies is, as an aim consciously and deliberately pursued in our educational system, a thing of comparatively recent growth. So far as it has gone, it has been of great value to both; and there appears no reason to doubt that, as it develops further, its value to both may be greatly increased.

The most obvious benefit of the conjunction has been to Latin. Latin had, through artificial isolation and intensive study too early and too exclusively pursued in the textual and grammatical field, become partly sterilised or atrophied. There was some ground for calling it a dead language. I may note here in passing, that the same danger exists for English. It, too, is capable of being made a dead language. "It would be a misfortune," as the English Committee's Report (paragraph 7) justly points out, "if a defect of method which has proved injurious in Latin and Greek were to appear also in the teaching of English literature," and coordination of the two studies helps largely to secure that the defect shall be avoided in both alike.

But now, we may say of Latin: (1) that the scientific study of language as an operative function and a live organism has brought it about that there is no such thing as a dead language; all language being actual live embodiments of language, and Latin being such an embodiment of peculiarly intense vitality; (2) that the same holds good of the scientific study of literature, all literature (and Latin literature eminently so) being the live expression of human thought, imagination, emotion and experience; and (3) that under this quickening impulse Latin language and literature are now studies not abstractly as a gymnastic, like a sort of mathematics—though that abstract or technical study is not without its educational value, and a rational claim may be made for it as an intellectual exercise and a stringent mental drill—but as keys, or rather perhaps we might say windows, admitting to the spectacle and lesson of human history of what mankind at its highest has thought and felt and done, and to the mechanism through which human thought, feeling, and action are most perfectly expressed or recorded.

But the benefit of the conjunction is no less important to English studies; and this is becoming better realized, though the conjunction itself is not yet fully accepted, still less is fully attained.

In answer to several inquiries regarding editions of the Latin Bible and the New Testament, we present the following:

Bibliorum Sacrorum iuxta Vulgatum Clementinam. New ed. 1922. India paper, 5¾ x 8. Pp. 1172; flexible cloth. Price, \$3.50. G. E. Stechert & Co., New York.

Biblia Sacra. Vulgate ed. Black cloth. Price, \$3.00. Brentano's Book Store, Chicago.

Biblia Sacra. Vulgate ed. (Sixtine-Clementine) "Pocket Polyglot Series." Pp. 773, 12mo. Cloth, \$2.50. James Jott & Co., New York.

Biblia Sacra Vulgatae Editionis (Sixtine-Clementine). Large 8vo, 7¼ x 10¼. Half cloth, \$4.00. (Same in 5 vols., 3½ x 5¾. Cloth, \$5.00.) Contains an appendix of Greek and Hebrew readings. Frederick Pustet Co., Cincinnati.

Latin New Testaments

Novum Testamentum Latine. Edited by Wordsworth & White. Oxford India paper, 4½ x 6¼. Pp. xx+620; Venetian Morocco, \$1.00. Contains a good *apparatus criticus* and is well

documented. Oxford University Press, American Branch, New York.

Latin New Testament and Psalms. Beza edition. Regular bible paper, $3\frac{1}{2} \times 5\frac{1}{2}$. Pp. 745; Texoderm, \$0.50. American Bible Society, Chicago.

Novum Testamentum Latine, Textum Vaticanum (Vulgate). Fourth edition, 1921, by D. Eberhard Nestle. India paper, $4\frac{1}{2} \times 5\frac{1}{2}$. Pp. 659. Cloth, \$0.90. Contains an *apparatus criticus*. G. E. Stechert & Co., New York.

Novum Testamentum. Vulgate ed. Edited by P. Michael Brentano's Book Store, Chicago.

Novum Testamentum Latine. Vulgate ed. 12 mo. Cloth, \$1.40. James Pott & Co., New York.

Novum Testamentum. Vulgate ed. Edited by P. Michael Hetzenauer. India paper, $3\frac{1}{2} \times 5\frac{3}{8}$. Cloth, \$1.00 (sheepskin, \$1.50). Fredrick Pustet Co., Cincinnati.

Novum Testamentum. Vulgate Editionis juxta exemplar Vaticanum cum indice locupletissimo. India paper. Pp. 688, 48 mo. Imitation morocco, \$1.00 (black flexible morocco, \$1.25). Benzinger Brothers, Chicago.

Dictionary of the Vulgate New Testament. J. M. Harden. Price, \$1.00. Macmillan Co.

ROY J. DEFERRARI.

AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

THE SCHOOL PAPER

The mission of the high school paper is many-sided. It informs all interested in the progress of the school of the present status and, as far as possible, of the plans and hopes for the future. It is a pen-picture of the student's life in the classroom, on the athletic field, and in the chapel. It is the history of the school, recorded, as it were, in the making. As a link which keeps attached to their Alma Mater those who have gone out into the broader school of life, the school paper has no superior. To say that the school paper is a laboratory and a forum for the pupils during their school-going days and a medium wherein the experiences of and the friendships between the members of the Alumni can be recounted is to indicate perhaps the most important of its functions.

From the above it seems clear that the school paper holds a rather unique position among the several activities of student life. It is both intra- and extra-mural. It holds a most intimate relationship with the pursuits of the classroom and acts as a messenger to the alumni from their Alma Mater. A factor whose position and purpose is so potent should receive consideration and careful attention from the authorities of the school as well as from the pupils and the Old Grads. A few words relative to some of its possibilities may help toward its improvement and better support.

To the teachers of the classes of English the school paper provides a worthy and wholesome factor for motivation. The art of composition or rhetoric has, as its practical goal, the development of the pupils' powers of thought and expression so that they will be able to make others see their ideas and recognize their attitudes. Indeed this is the main purpose of the High School Course of English. Language, whether written or spoken, is primarily a means of communication. To be able to achieve this purpose in his pupils stamps the teacher of English as a success. To make our associates in any line of endeavor see our point of view is an ability worth possessing, and to be able to present what we think and what we feel so

that they will agree with us is of more value still. The teachers who are able to bring about such results are to us what Gamaliel was to St. Paul, and are held by us with a like reverence. This aim has been stressed in no slight way in the opening words of the outlines for the English Courses as found in the Syllabus. A re-reading of pages 13 and 14 of the Syllabus will bring out this point. The keynote of the suggestions there made is that composition should be taught in such a manner that the pupil will have a ready and efficient means at his command for the communication of his ideas to others in writing.

The high school paper provides the audience for the above mentioned aim and thus helps to motivate the work of the pupils toward a practical objective. By its means theme-writing becomes to the pupils something definite and worth while. When preparing his assignments he will feel that he is actually getting his work ready for publication and for the audience, which is commonly spoken of as the subscribers of the school paper. Under such circumstances criticism loses its sting and becomes what is actually intended to be, the ever watchful friend of the writer. Until his endeavors are worthy of the audience for whom written, and to whom they will go through the pages of the school paper, the teacher should aid the pupil to see that the standard set by the school paper has not yet been reached. This can be done by observing the canons of constructive criticism and using the school paper as a motivating force.

Once the pupil has seen his work in print, an added stimulus will be given him and a notable improvement in his next attempts will naturally follow. He will feel that sense of pride which comes from work well done—"up to grade," as it is termed in classroom parlance. Like the football player who has scored, he will strive with might and main to carry the pigskin over the line once more. In other words, much of the listlessness and indifference connected with present-day theme-writing will tend to disappear if teachers of the classes in English make publication in the school paper a definite aim in their work. Two or three papers from the members of each class should be the monthly minimum to be expected by the editors, and the teachers should strive not to disappoint those who do yeoman service on the paper.

The school paper should not be regarded by the teachers of the other branches as being a laboratory especially designed for the improvement of the instruction given in the classes of English. We must admit that too often this rather narrow attitude has been assumed. Let us regret it rather than attempt to explain its how and its why. The school paper should be regarded by all the teachers as a very practical means at their disposal for aiding the pupils' grasp of their instruction. Let the teacher of mathematics have his pupils write out in well-knit language their concepts of those points that are still hazy and obscure and the demons of dry formulae and meaningless memory-work will, like dense London fogs before the sun, soon disappear. The characters whose deeds make up history's pages or the context of our foreign language courses can be made to live again through narrative presentation in the school paper. If our science teachers had the pupils of their respective classes prepare and publish articles on the practical application, in the home, in the garden or where you will, of the principles taught in class, the much desired interest and attention would easily be secured. In fact every element of the art of rhetoric will find a real use in all the classes by means of articles prepared for the school paper. As a means of applying the principles of apperception, correlation, judgment and expression in a fruitful manner, our high school teachers have in the school paper a golden opportunity.

The school paper can and should be a potent assistant to all the teachers in our high schools, but it has other purposes no less telling in their beneficent influence. As a forum through which the pupils, by pen and by brush, can help to raise to a higher level the morale of their school, the school paper is without a peer. If they are permitted to express their views honestly and fully in the pages of their school paper, the authorities will have a wealth of worthy and self-sacrificing assistants in the delicate problem of keeping up school spirit and that still more delicate problem of making the pupils realize that the school needs them more than they need the school. With a proper and frank understanding between the pupils who have been selected as officers of the paper and the faculty adviser, the student body will become a cooperative force for school and pupil improvement.

To the "Old Grads" the school paper is a monthly visitor from the scenes and haunts of their school days—a messenger who, in a chatty and friendly manner, will carry anew the lessons taught them by their Alma Mater. The good effects of these lessons once learned neath the cross-crowned roof of their scholastic home and already experienced by the members of the alumni and alumnae, are now given new force and vigor. Many a former pupil has been aided, in ways that we will never know of this side of the grave, by the occasional visit of the school paper. In addition to being the instrumental cause of these subtle moral effects, the school paper keeps the graduate informed of the progress and the needs of the institution to which he is an acknowledged debtor. His gratitude and loyalty beget in him that sense of duty which will express itself in many a concrete and helpful manner. If our graduates forget us, it is largely because we have failed to keep in touch with them by means of a school paper that appeals, informs, and hits out from the shoulder.

To the parents of the pupils the school paper has likewise a worthy mission. It keeps them in touch with the activities of their children. Many a father engrossed in the cares of his business affairs cannot easily be made interested in the monthly reports of scholastic progress which come from the school, but let him see that his son or daughter has published a poem or a paper and, like the American business man that he is, at once he will examine the facts before him. Let him note that his boy has carried the team to victory, be it on the field of athletics, dramatics or where you will, and that peculiar family pride, strong in every father, makes him think of school affairs in terms of his son's achievements. The school paper, thus keeping the parents informed concerning the progress of their children, often suggests means and ways for further cooperation on their part. The value of this is too often neglected by the authorities of the school, and many a high and worthy cause has failed because the school paper has not been made to serve as a link between parents and children.

As a project invaluable for teaching high school boys and girls the many aspects of the problems of business there are at the command of the school, few activities that can be found more useful than the running of the school paper. The problems

of price and cost begin at once to mean something. Those connected with the printer, advertiser and other business men all become living realities to the pupils in whose charge the paper has been placed. Many a pupil can trace in after life a fair amount of his success as a business man to his labors on the school paper.

Truly it can be said that the school paper is worthy of our best support, attention and endeavors. Like the Little Flower, its mission is to do good on earth. Let every Affiliated High School give its best to its paper and exchange it with those published by the other high schools affiliated with the Catholic University.

LEO L. McVAY.

EDUCATIONAL NOTES

AMERICAN EDUCATION WEEK

American Education Week, to be observed this year from November 7 to 13, has more than justified the most sanguine hopes of its proponents, in that it has served as a very effective means of arousing and renewing the enthusiasm of the nation for the cause of education. It has been happily termed "our annual educational revival." A determined effort was made last year to find out how widely American Education Week was observed in our educational institutions. Newspaper clippings and reports collected during the survey—all of which have been bound for permanent record—show that in 1925 the schools in every archdiocese and 76 dioceses participated in the movement. A more widespread and enthusiastic observance than ever is looked for this year.

The National Catholic Welfare Conference has prepared a leaflet outlining a program particularly adapted to the needs of Catholic schools in their observance of American Education Week. It consists of leading topics, appropriate quotations from the writings of prelates and statesmen, and directions as to the best method to pursue in the proper handling and coordination of the subject matter included. The transcending importance of a Catholic education has received constant emphasis. It is a program that is wholly American and yet truly Catholic, a program permeated with the Catholic philosophy of life and based on the sound principles of Catholic education. It should meet the most exacting requirements of our Catholic schools.

NEW CONSTITUTION OF THE CATHOLIC UNIVERSITY OF AMERICA

On Wednesday, October 13, Archbishop Curley, as Chancellor of the University, convoked a meeting of members of the various faculties of the University for the purpose of inaugurating the new constitution which was approved by the Holy See on July 24. The constitution, which contains twenty-three chapters and one hundred and nine articles, will remain in force for seven years, after which time it will be subject to amendments.

The most important change it effects is a revision of the Board

of Trustees so as to increase its membership to forty-five. The board now numbers approximately thirty members. The fifteen Archbishops of the United States are members of the board *ex officio*, and the constitution now provides that in addition to these there shall be ten bishops, ten priests and ten laymen.

It also adds a board of consultors composed of prominent Catholic clergymen and laymen.

SIXTH INTERNATIONAL CONGRESS OF PHILOSOPHY

The Rt. Rev. Msgr. Edward A. Pace, Vice-Rector of the Catholic University of America, presided as one of the section chairmen and the Rt. Rev. William Turner, Bishop of Buffalo, the Rev. Dr. John A. Ryan, and the Rev. Dr. James H. Ryan of the Catholic University, were speakers at the Sixth International Congress of Philosophy at Harvard University.

In addition, several notable Catholic scholars of Europe addressed the Congress, including Etienne Gilson of the Sorbonne, Paris, one of the most widely known mediaeval scholars of the Continent, and Leon Noel, a distinguished member of the faculty of Louvain University. Several other well known Catholic scholars attended the Congress.

This is the first session of the Congress to be held in the United States, and representatives of the universities of nineteen foreign countries were present. President Lowell of Harvard welcomed the delegates and President Nicholas Murray Butler of Columbia, chairman of the organizing committee, greeted the foreign delegates.

Monsignor Pace presided at the meeting of the Historical Group, at which the topic was "Mediaeval Philosophy, with Special Reference to the Problem of Creation." His fellow chairman was Prof. James H. Woods of Harvard.

Bishop Turner spoke on "Rationalism and Mysticism in the Scholastic Movement." He declared that the Scholastic philosophy often fails of a just appreciation in these days because it is so evidently interested in questions and problems which are admittedly theological. This is true, he believed, because "the world in which the scholastic movement originated was a world of theological thinking; a world in which the things that are least real to the world of our day were most real of all. What is

of most concern to us was of least concern to the thinkers of that day," he said, "and what concerned them most is of very little concern to many of us."

Dr. John A. Ryan spoke on "The Basis of Objective Judgments in Ethics."

Dr. Ryan contended that the objective basis of moral judgments, in other words, the rule which separates right from wrong, is to be found ultimately in the nature of God, proximately in the rational nature of man. He admitted that this general principle and the particular moral precepts derived from it, are not capable of demonstration. They are intuitions, he said, "but they are intuitions which reflect the mind of God. The absolute character which we attribute to these fundamental intuitions, the absolute character which men have always attributed to the moral law and moral obligation, can be explained only in the theory that they express the decrees of the Creator.

"You may call this a mere hypothesis, but it is the only explanation which fits the facts of moral life, the intelligible the unique character of absoluteness and moral compulsion which the human race has everywhere attached to the fundamental perceptions and principles of morality."

Dr. Gilson addressed two sessions of the Congress, speaking on "The Rôle of Philosophy in the History of Civilization" and "A Study of the Arabian Philosophies and Their Rules in the Interpretation of Scholasticism." Dr. Noel spoke on "Neo-Scholastic Epistemology."

REVIEWS AND NOTICES

EDUCATIONAL PERIODICALS

Principles of Education

"Negro Education and Low Living Standards." G. Victor Cools, *EDUCATIONAL REVIEW*, September, 1926. The writer's argument is that among the black people the percentage of skilled laborers is very low and as a consequence the living standards are low. The aim of their schools should be the production of mechanics and of business-trained men and women. At present there is too much attention given to the preparation of students for the professions. Only a small percentage of these are successful; the others fall back into the ranks of unskilled workers.

"Teaching Morality." David Snedden, *EDUCATIONAL REVIEW*, October, 1926. A sketchy analysis of the problem of moral training. The writer stresses the need of distinguishing between abstract morality and specific kinds of moral behavior or moral acts. The former cannot be taught; the latter may be. It is to be noted that the writer ignores the influence of religion. If the "taproot," as Bobbitt so well calls it, is neglected, it is difficult to see how the flower of morality can be cultivated.

"A Review of Educational Emphasis." *EDUCATIONAL REVIEW*, October, 1926. A list of topics in the field of education that, in the view of several prominent authorities, are of importance to all engaged in the work.

"Germany and the I. Q." Adolph E. Meyer, *School and Society*, October 2, 1926. An outline of German views on the testing movement in general and a summary of the method being worked out by Stein of Hamburg. In the words of the writer, "The message of the Hamburg method is of salient significance to Americans."

"Social Work and the Schools." John C. Gebhart, *School and Society*, October 9, 1926. A brief sketch of the development of social work since 1843, especially in New York State, with emphasis on the educational activities of philanthropic agencies. "Social work and education have many objectives in common and on many points their fields of action overlap."

College and High School

"Moral Preparation for College." Arthur H. Wilde, *EDUCATIONAL REVIEW*, September, 1926. The writer rightly asserts that

"character and moral purpose determine success in college more than high intelligence quotients" and insists that it is a part of the duty of the preparatory school to begin the moral preparation of their students for college life.

"High School Jogging the College." A Monroe Stowe, *EDUCATIONAL REVIEW*, September, 1926. The writer points out the changes already brought about in the liberal arts courses of the college to meet the needs of students preparing for high school teaching and summarizes a program by the adoption of which the college may meet these demands more effectively.

"More about Ph.D's." Nathan G. Goodman, *School and Society*, October 2, 1926. "The Ph.D. is only a small part of the teacher," says this writer, calling attention to the danger that besets the research worker of losing contact with life, particularly young life, and so unfitting himself for the duties of the teaching profession.

"The Decline of Foreign Language Teaching." Otto Heller, *School and Society*, October 2, 1926. The decline in popularity of modern foreign languages is due partly to the materialistic trend of modern educational philosophy, but, in the opinion of this writer, the teachers are largely to blame, not having made a concerted effort to prove the value of their subjects.

"Morals and Chemistry." Kimber M. Persing, *EDUCATIONAL REVIEW*, October, 1926. An interesting account of a study whose purpose was "to find out what the students say they will do in a given situation, involving moral judgment, and compare their statements with their actual performance in such a case." The "situation" was the reporting of a grade either lower or higher than the paper deserved. The study would seem to indicate "a pronounced tendency of the students to ignore the moral value in judging situations where credits are at stake."

"Research in the College." S. R. Williams, *School and Society*, October 9, 1926. According to this writer, "methods of research should be brought with understanding to college students. The inculcation of the spirit of research in the undergraduate is the best means yet devised for attaining the function of the college—the complete development of inherent capacities." The author makes some excellent suggestions that are well worth the consideration of those engaged in college teaching.

Can the High School Pupil Improve His Reading Ability?

Dudley H. Miles, *Journal of Educational Research*, September, 1926. An experiment in giving specific reading drill to children in high schools shows that daily reading practice results in a gain of ability to comprehend the printed page. Emphasizes the necessity of experimenting in methods of increasing comprehension.

Administration and Methods

The School Child's Choice of Companions. Beth Wellman, *Journal of Educational Research*, September, 1926. Results of a study made at Lincoln School of the Teachers College, which reveals some interesting facts concerning the companions chosen by different types of children.

Trends and Purposes of Professional Supervision. Clyde B. Moore, *Educational Administration and Supervision*, September, 1926. A description of the work of supervision in terms of the supervisor's activities. Argument developed on the principle that supervision is a form of adult education with the teacher as the learner.

Magazines Which High-School Pupils Read. Henry O. Severance, *The School Review*, October, 1926. Results of a study in three Missouri high schools. Revealing both from the point of view of the high school librarian, and the need of cultivating a taste in literature of this kind.

The Provision of Moral Education for Pupils in the Senior High School. Sarah Elizabeth Bundy, *The School Review*, October, 1926. Results of a questionnaire sent out to determine what public high schools are doing along the line of moral education. Reveals a general interest, together with an attempt to provide for such education by direct as well as indirect means.

Mental Hygiene Applied to First Grade Training. Ellen A. Maher, *The Journal of Educational Method*, September, 1926. Description of an attempt both by means of diagnosis and the provision of materials to answer the needs of mental hygiene in the first grade.

Changes in School Management Demanded by the Project Method. Katherine T. Cranor, *The Journal of Educational Method*, September, 1926. Indicates clearly that the successful use of the project method implies many changes in equipment and routine. Excellent bibliography.

Comparison of the Group and Individual Method of Teaching

Spelling. E. E. Keener, *Journal of Educational Method*, September, 1926. Describes careful experiments with the two methods in Chicago public schools.

Diagnostic Analysis of Classroom Procedures. L. J. Bruedkner, *The Elementary School Journal*, September, 1926. Detailed suggestions for making definite and analytic evaluation of schoolroom procedures in order that supervisors may give the specific type of help that is needed.

New Standards for Teachers' Colleges. H. A. Brown, *The Elementary School Journal*, September, 1926. Describes the standards for accrediting teachers' colleges adopted by the American Association of Teachers' Colleges.

The Arbeitschule in Germany. Adolph E. Meyer, *The Pedagogical Seminary*, September, 1926. An account of the development of Germany's new school and a description of its present status. Good bibliography.

Gabriel's Ave: A Mystery Play. F. H. Drinkwater, *The Sower*, October, 1926. A mystery play for advent or any feast of our Lady, in blank verse, with indications for the use of chant.

The Present Situation in Teacher-Training in Germany. Herbert Theodore Becker, *Educational Administration and Supervision*, October, 1926. A description of the operation of the new curriculum for teacher-training in the individual states of Germany.

The Creative Use of the Curriculum. William Ernest Hocking, *Progressive Education*, July, 1926. An application of the principle of new methodology or rather the attitude which the new methodology takes towards the materials of education. Well written and inspiring.

Recent Developments of Education in Europe. John Adams, *Progressive Education*, July, 1926. A survey of tendencies in England, Germany, France, Italy, Denmark and Switzerland.

Liturgy the Life of the Church. Translated from the French of Dom Lambert Beauduin, O.S.B., by Virgil Michel, O.S.B., St. John's Abbey. Collegeville, Minnesota: The Liturgical Press, 1926. Pp. 94. Price, 35 cents.

The liturgy of the Church has carried out fully the declaration attributed to Pope Celestine (d. 432), that the official prayer of the Church should instruct the faithful in their beliefs. Theological tracts and catechism lessons tell us, formally and

rather dryly, what we must believe and what we must do. The liturgy, on the other hand, instructs us to the same effect, but almost insensibly whilst at the same time warmly, gently, interestingly, like the conversation of an intimate friend instead of the learned lecturings of a scholastic professor. An obvious difficulty confronts us here, however, for the Sacred Liturgy is in Latin. Any portion of it, when rendered into the vernacular, is overpoweringly beautiful and impressive. For excellent reasons, nevertheless, the Council of Trent decided to retain the Latin language. Meanwhile, both the complete Missal and the Breviary have been translated into English. The former volume is now to be had at a most moderate price, well printed, well bound, in a compact form. It is in the hands of many school children and forms the basis of scholastic instruction. The Benedictine Nuns of Stanbrook Abbey, England, have edited a new translation of the Day Hours of the Church and are now engaged in editing the Matins Office. The Liturgical Revival is going forward successfully. Neither have practical commentaries been wanting upon the Liturgical Life of the Church. We have had, for a long time, the *Année Liturgique* of Dom Guéranger translated into English, Durand's "Catholic Ceremonies and Explanation of the Ecclesiastical Year," Lambert-Brennan's "An Explanation of the Gospels and of Catholic Worship," "The Catholic Church from Within," and similar works serving as an introduction to, and a running comment upon, the Church's liturgy.

The laity may still ask confusedly: What is this Liturgical Revival? The present brochure will answer the question briefly but withal adequately, albeit "the book is not easy to read; a hurried perusal will not yield all the inspiration it contains," as Abbot Alcuin warns the reader in his admirable preface. The author himself, Dom Lambert Beauduin, declares that he wrote his book for people who think. The present reviewer is thus embarrassed in his desire to praise warmly the delightful presentation of so many interesting considerations upon which the author dwells with obvious learning but without any—even the slightest—appearance of pedantry. It is, indeed, a book that justly may demand the careful reading of a thoughtful mind, for it has a practical end in view and desires the active cooperation of its readers in the achievement of that end. But it is

delightful reading withal, and can be safely commended both for matter and for style.

The work is divided into two parts: (1) The Restoration of the Liturgy, (2) Secondary Missions of the Liturgy. In the second part the chapters take up in succession the relation of the Liturgy to asceticism, to prayer, to preaching, to theology. The design behind the movement is fully stated in the last chapter of the first part. The clergy, the laity, the teachers in our schools—every cultured Catholic—could profit vastly by reading the little book: "The phrase, 'The Liturgical Movement,' did not occur in the press of this country until very recently. What it stands for has been grasped and practiced by very few of our people, clergy or laity. Even in Europe it is hardly twenty-five years old, though the attempt to do what it stands for, namely, to renew the close relation which existed between the liturgy of the Church and the daily life of the Christian people during the earlier ages of Christianity, goes back some decades." This brief quotation from the preface might well stimulate every Catholic to a prayerful reading of the volume, whose beautiful printing, cream-tinted paper, and most moderate price, recommend it additionally as a sort of introduction (Series I, No. 1) to the "Popular Liturgical Library" undertaken by The Liturgical Press.

H. T. HENRY.

Diocesan Hymnal: Communion and Confirmation Hymns. Compiled by The Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. Fischer Edition No. 5700. New York: J. Fischer & Bro., 1926. Price, 25 cents.

This well-printed little manual (79+xiv pages) is issued under the competent authority and editorship of the Right Rev. Bishop of Cleveland as a "Diocesan Hymnal," and the title awakens the natural inquiry, Is it, complete though it be in itself, merely a portion of a larger hymnal in contemplation for the diocese of Cleveland, or simply a convenient manual for children of that diocese? The two obviously most important interests of the children are their First Communion and Confirmation. The manual, however, adds to a collection of appropriate texts for these great events a complete plainsong Mass ("Gregorian-Vatican"); the Responses after the "Asperges" and

"Vidi Aquam"; the "O Salutaris," "Tantum Ergo," "Adoremus" and "Laudate" for Benediction of the Blessed Sacrament; and seventeen "General Hymns" (to the Blessed Virgin, St. Joseph, the Guardian Angel, etc.). In a brief but admirably suggestive preface, Bishop Schrembs gives excellent reasons for the compilation of such a handy little book for the use of children. The reception of these two sacraments by the children is a brace of "the most touching events in the life of every parish," and the solemnity surrounding these events completes the work of preparation and fixes its importance in the minds and memories of the young people.

The hymns then sung constitute an important element of this solemnity: "Beautiful hymns, expressing in simple, childlike words and sweet devotional melodies the innermost emotions of the soul, appropriate to these occasions, are sure to stir the hearts of the children and of the faithful who assist at these sacred ceremonies." The texts, whether translated from the Latin or of original English composition, are well selected. But a highly distinguishing feature of the book is the large number of tunes (no less than thirty-three out of fifty-eight) composed by Bishop Schrembs, harmonized by various musical authors.

H. T. HENRY.

Christ and the Catholic College, by Rev. Maurice S. Sheehy, S.T.B., A.M. New York: Joseph F. Wagner, Inc. Pp. 102.

The Catholic college is on trial. It is being watched from within and from without, and criticism is coming from both sources. Not only has the academic efficiency of our institutions been challenged, but there are not lacking those who question the propriety of the name "Catholic" as applied to some of our colleges. In the opinion of these latter critics, Catholic colleges often fail to give their students that sound training in the principles and practices of the Catholic Religion which is the *raison d'être* of their existence. It was, I presume, with a view of testing the validity of this conclusion that Father Sheehy undertook the "survey of factors and processes in college life" which constitutes the subject matter of the present work.

"Christ and the Catholic College" marks a step in the right direction. It is an objective study along lines where we have

hitherto been satisfied to rest content with subjective opinion. "The Catholic Church possesses the truth and the Catholic college inculcates the same; therefore the Catholic college must be better than the non-Catholic or non-sectarian institution." Some such argument has been our stock in trade. Lately we have begun to realize that the argument does not carry conviction and that we must present objective evidence of the truth of our assertion. The religious surveys made at Notre Dame constitute a distinct contribution to this field, but they have labored under the handicap of presenting a local condition only. Father Sheehy's study widens the scope of these surveys to ascertain whether the vitalizing influence of Catholic teaching is being made manifest in the lives of the students in all our colleges.

In the ten short chapters of the book the author presents a summary of the data collected from the answers of college students to a series of questions dealing with the influence of the college on their spiritual life. The resulting picture would lead one to believe that there is no foundation for the oft-repeated assertion that the Catholic college is failing to realize its spiritual mission. In fact, at first sight it would seem that Father Sheehy has proved that all is well with the Catholic college.

But we wonder whether the author has not overvalued the information received from his questionnaire. "The boy is a boy," he says; yet he apparently accepts the boys' answers at their face value and develops his thesis accordingly. We doubt the wisdom of this procedure. With all due allowance for the vaunted frankness and sincerity of youth, we have a suspicion that boys (and girls) are apt to answer as they think we want them to answer. The high percentage of "satisfactory" answers in the present study would seem to lend confirmation to this suspicion. Moreover, in the opinion of the reviewer, many of the statements bear every indication of having been "inspired." It is not certain to what extent the author has "retouched and remoulded" the student themes discussed in Chapter V, but it is difficult to believe that they are, as they stand, an ingenuous expression of collegiate thought. When a student says, for example, that he thinks "everyone should read Newman's 'Idea of a University,' and pass an examination on it before coming to

college," he is either parroting or trying to impress. The whole collection of views rehearsed in this chapter smacks of pedantry; few of them have a genuine ring. There is in them a lot of philosophizing, a lot of moralizing and a lot of preaching that, to say the least, sounds strange on the lips of boys.

But these are only the personal opinions of the reviewer who perhaps does not know the college boy as he should. He would not have them detract from the merits of Father Sheehy's book, which he takes pleasure in recommending to the careful reading of both parents and teachers of college boys. In it they will find both consolation and inspiration. One may not share fully the author's optimism, but there is some satisfaction in having evidence that our efforts are not in vain and that we are succeeding in some measure in our endeavor to make Christ live in the hearts and minds of Catholic college students.

EDWARD B. JORDAN.

Extra-Curricular Activities, by Elmer H. Wilds. New York: The Century Company, 1926. Pp. 273.

Extra-curricular activities constitute one of the largest problems in American school life today. Their number and extent is so great that they effect everyone connected with the teaching profession. So rapid has been their growth during the past quarter of a century that no adequate solution of the difficulties created by them has as yet been suggested. As a consequence, while theorists consume time in a discussion of their educational values and their legitimate place in the school, administrators and teaching staff are confronted with the problem of knowing what to do with them.

To what extent should they be encouraged or repressed; what advantages are to be sought through them; what should be their relationship to the academic side; how may the evils associated with them be avoided? These are only a few of the vexing questions connected with their administration.

The work of Professor Wilds attempts a solution of them. His treatment of the problems is sane and conservative. His theories are supported by sound argument and driven home by numerous examples. He makes no attempt to conceal the abuses connected with their administration but rather points out the manner of reducing them to a minimum. Sufficient reference

is made to existing procedure to enable the reader to formulate a practical method for himself.

The work is well done and can be used with advantage either as text or reference book.

JOHN R. ROONEY.

Better English through Practice, by Alfred A. May, M.A. New York: Globe Company, 1926. Pp. 152. Price, 87 cents.

In "Better English Through Practice," another book has been added to the rapidly growing series of English textbooks.

The author outlines ten kinds of errors and supplies twenty-two hundred sentences for practice material. He maintains that this amount of practice will correct the errors most troublesome to the greatest number of pupils.

Abstract drill never appeals to children, and a live, energetic teacher will not use it. The periodic tests, keeping scores, and making graphs of progress only add to the already voluminous abstractness of the volume. To conclude the book, we find a bunch of one hundred sentences constituting a true-false test.

Perhaps the most significant single fact about the many texts which appeared within the last few years for teachers of English in the elementary and grammar grades is their agreement on the objectives of English instruction. With very few exceptions, the writers have emphasized oral rather than written composition, and this for the reason of its greater practical importance, and also because oral is naturally and normally the basis of written composition. If they have not eliminated, they have at least postponed intensive drills in grammar, and have made wide use, and satisfactorily so, of the results of investigations of pupils' errors in the use of the English language.

Correct language habits can only be attained by daily practice; and the daily practice must come within the actual situations of the child. Helping a child to understand that an expression is incorrect does little towards overcoming his bad habit. A knowledge of grammatical rules with any amount of sentence illustration will not cause a child to employ accurate English. The *one* way is to function in his own situations, and then cause him to use the proper expression orally often enough to make it his own. This, accompanied by bodily action, will fix the impression. But to oblige a child to write out twenty-five or one

hundred sentences to illustrate rules kills any desire he may have to formulate correct expression, and entirely defeats the purpose.

The content matter of "Better English Through Practice" does not bear out the title. However, the method used is very suggestive for the use of a certain class of individuals, namely, those who were obliged to leave school before completing the grammar grades and who later had not an opportunity for further study. To them we recommend this book as a splendid help towards correcting errors in their language. Too, they will have the perseverance to work out the drills as indicated by the author, hence they will derive much benefit from its close study.

SISTER M. LOUISE, S.S.J.

Zeal in the Classroom, Pastoral Theology for Clergy and Religious Engaged as Teachers, by Rev. M. V. Kelly, C.S.B. Chicago: John P. Daleiden Company, 1926. Pp. 232.

We are pleased to see Father Kelly's book go into a second edition. The book is meeting a real need by warning our teachers not to lose the sense of perspective in their profession. In these latter days, when the spirit of secularism is abroad in the world and is threatening to invade even the Holy Place, it is well for our teachers to be told in plain language about "the one thing necessary." In these latter days, when our teachers must needs be busy about so many things, about certification and standardization, about the new pedagogy and the new psychology, and when it is so easy amid the undoubted achievements of improved method to underrate the value of the supernatural, it is well for one of our number to raise his voice in protest against any policy that would ignore the fact that man's eternal destiny must still claim first place in all the thoughts and strivings and labors of the Catholic teacher. Father Kelly writes knowingly and eloquently on this theme. The headings of his chapters may read like captions from a nun's book of meditations, but as treated by Father Kelly the subjects become of vital interest to all teachers, whether secular or religious, lay or clerical. We commend the book most heartily to every man and woman engaged in the arduous calling of fitting our young people to be not only citizens of earth, but also citizens of heaven.

While the present edition is an improvement, in its material make-up and its almost complete freedom from typographical errors, upon the first edition, the book could be still further improved by the addition of an alphabetical index.

FELIX M. KIRSCH, O.M.CAP.

The Book of Life, by Rev. Benedict Williamson. London: Keegan Paul.

"The Book of Life" is Jesus Christ, the Eternal Son of God. Many have endeavored to write it, yet it is never exhausted, for its beauty and truth are infinite. The present work proceeds on unconventional lines, and therein lies much of its freshness of appeal.

It is an endeavor to give a living picture of the living Christ in the varied incidents of His life in short and easy chapters. The reader is transported to the scenes in the Holy Land and takes his place with the bystanders amid the stir and movement of the moment pulsating with the urge of real life. He feels the simple, yet intense reality of it all, the sacredness of every little event, and its eternal import. An unobtruding devotion pervades all. Whilst the telling of the tale is simple, yet it is full of the atmosphere of the holy places emanating from a mind well charged with a knowledge of their manners and customs, their situation and setting.

The simple beauty of the narrative is enhanced by the classic beauty of the diction, which is a triumph of artistry, a thing of joy and delight. There is never a striving for effect; it is all so natural and easy. It carries the reader along, fascinated to the end. A short quotation reveals better than any comments the style of the author. He is speaking of the thrilling "Magnificat" of Mary:

"Matchless in simplicity, incomparable in its profundity, it is no surprise that the unintelligently learned have exclaimed: 'It is utterly impossible for a simple Hebrew maiden to have composed anything so sublime as this. But there is God, and the unintelligently learned have quite overlooked Him, and after all God does count for something in His own creation. This simple Hebrew maiden, all aflame with God, her inspired song tuned by the Holy Ghost Himself—ah, then, it is quite easy to see how she can be author of such a masterpiece.'"

Many writers have displayed the simplicity of the Gospels in their endeavor to write the Life of Christ. This Father Williamson has avoided. He adheres most rigidly to the Sacred Text, whilst delineating the scenes. He has, indeed, written a delightful book, a treasure for young and old.

P. B. PRIOR.

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General

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